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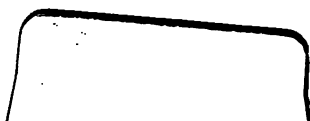
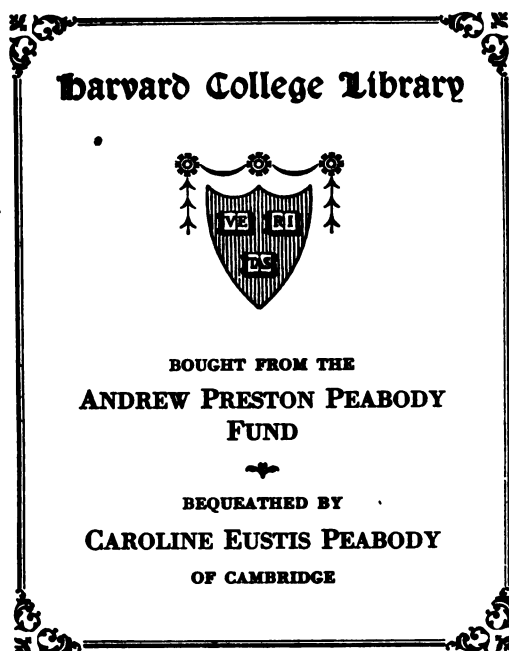
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The Great Message to all Governments  
and all Nations - 1864

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cover 12

THE GREAT MESSAGE  
TO ALL GOVERNMENTS AND ALL NATIONS,  
FOR THE  
*Introduction of Christ's Peaceable Reign on Earth,*  
WHICH WILL BE  
THE PROMISED UNIVERSAL REPUBLIC OF TRUTH AND RIGHTEOUSNESS,

ALSO,  
AN EXTRAORDINARY CASE PROVIDENTIALLY PREPARED FOR JUDGES,  
LAWYERS, COURTS AND CITIZENS OF THE STATES IN GENERAL, TO AWAKEN  
AND MOVE THEM FOR CO-OPERATION WITH US TO INTRODUCE THE  
PROMISED UNIVERSAL REPUBLIC.

The names of the writer and his Officers during the preparations to his present Mission as  
well as his work in this Mission, are on convenient places of this volume.

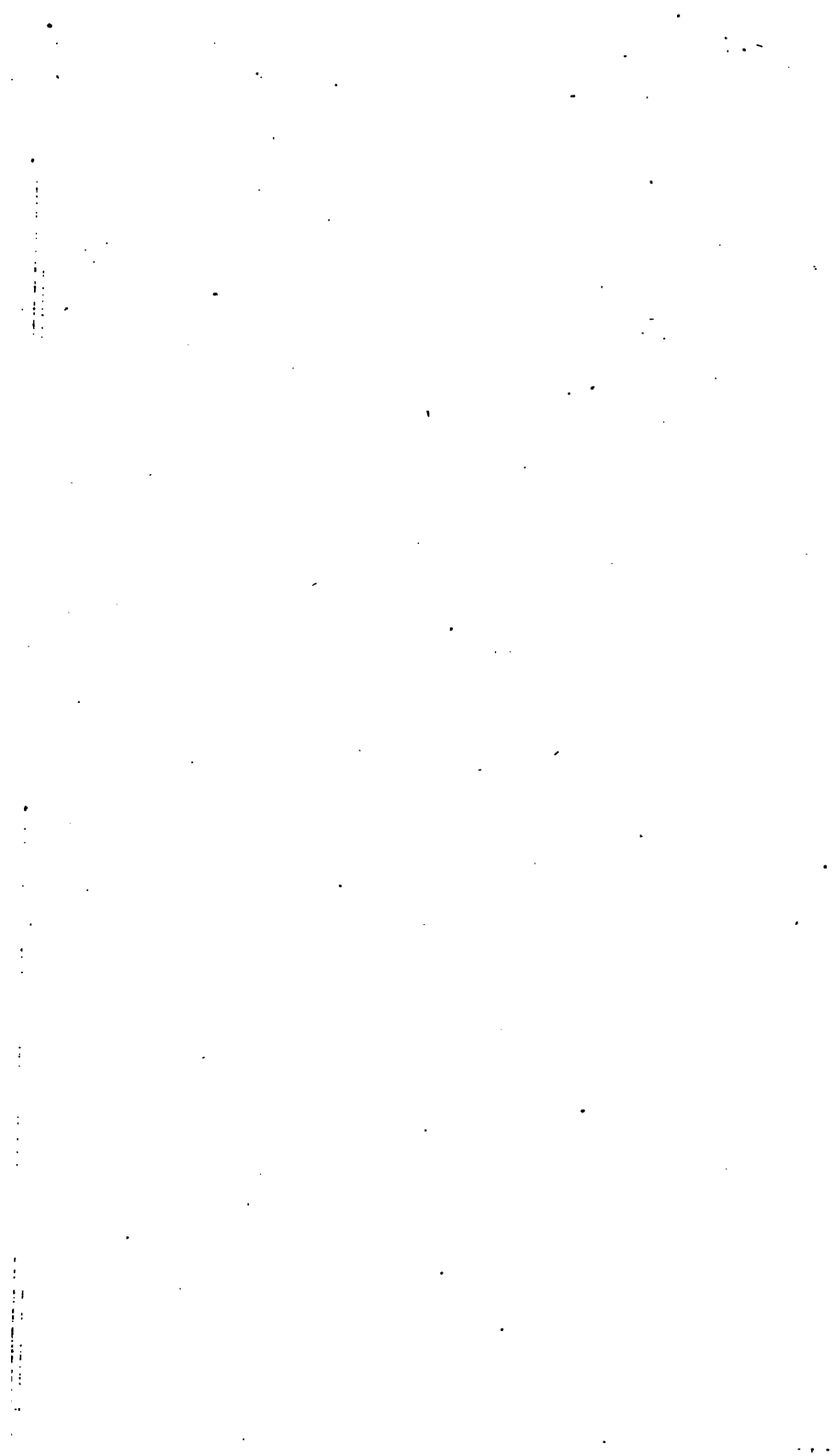
READ THE WHOLE PATIENTLY AND THOROUGHLY,  
AND THEN JUDGE SOBERLY AND ACT ACCORDINGLY.

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PHILADELPHIA  
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1864.



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## PRELIMINARY REMARKS.

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FOR the abolition of the mysteries which are comprehended in the Revelation under the symbols of the beast with seven heads, and its image or its ten horns, three grand missions have been appointed by the prophetic spirit. These missions appear in the 6th, 8th and 9th verses of the 14th chapter of the Revelation, as three angels, that means messengers; because each of these three missions commenced with one messenger who represents the whole body of messengers by whose exertions is accomplished what the prophecy attributes to each of those three angels or messengers, whose names are therefore collective, signifying three missions or societies of messengers.

On some of the following pages you will learn with whom the first and with whom the second mission had commenced, and that those two missions are prophetic, prophesying in the beast and in the harlot of the 17th chapter of the Revelation, what they do not understand, but are preparing the way for the third angel or messenger, who performs and explains, what is required, according to the prophecies for Christ's peaceable reign on earth, and makes evident, that that reign will be the universal republic of truth and righteousness, and how is it to be introduced. The third angel appears with divine authority, that is, with testimonies from the supreme sphere of spirits, with whom mortal men may come in communication, from messengers of the congress in which Christ presides, and by which the lower and lowest spheres are controlled.

From the report given in this book, you will learn that the writer has published since the year 1838 a number of volumes and pamphlets, from which is evident that the mission of the third angel, Rev. xiv. 9, commences with his mission, and when and how he has been initiated to this mission, and why his mission has not been generally known, although he has published superabundance of evidence testifying it. Developments of the deepest mysteries have been required, as you will learn by studying the whole. At length all is prepared for the great union and action of messengers in the capacity of the third angel, testimonies having been given not for one man, but for all men and women, who comprehend them and act accordingly; because not one man, but many men and women are needed to accomplish what is prophesied in the 9th, 10th and 11th verses of the 14th chapter of the Revelation. The powerful voice must be heard amongst all nations, to sweep away the worships of the beast and its image.

It is not necessary to study all my preceding publications to find superabundance of testimonies for this, our mission, but there is superabundance of them also in this volume. It contains a simple report of as many memorable events as are superabundantly sufficient also for sceptics, if they are open to conviction, to come to the conclusion and become perfectly convinced, that all these events in this connection in which they took place and are reported herein, could not have occurred without a certain plan made in the supreme congress of spiritual agents, by whom also the lower and lowest spheres were controlled, that all those events occurred with such coincidence as will be manifest to attentive students of all the following pages.

This book contains two quite different parts; but the deeper you will study the first, the easier you will comprehend the mystery of the second, in which a long chain of events appear to be against us, till at length the plan of divine wisdom is made manifest also in the "Extraordinary Case" providentially prepared for the courts of nations. Therefore study the whole, and then judge and act accordingly.

The first part has been occasioned by a deacon of an Advent Congregation, whose name you will read in a suitable connection, he having handed me the first number of a new Advent-paper, the title of which appears on the page to which it belongs. We must caution every reader not to judge about any point, till he finishes the study of the whole pamphlet; otherwise he might be scandalized at the commencement, reading that I appear in the capacity of the third angel or messenger, Rev. xiv. 9. The 9th, 10th and 11th verses of that chapter have offended many scientific men; but the body of messengers whom I represent, will bring science and religion in perfect harmony, and reconcile all nations. After having studied the whole pamphlet, you will know how to interpret the quoted verses, and you will unite in the great mission, in which all nations will be blessed. As I devote all my faculties to fulfil the duties of my mission, likewise I expect that men and women after a careful perusal of this pamphlet will become my earnest fellow-labourers, each according to his or her ability and opportunity, and partakers of the grandest promises to mankind.

My writing to the deacon begins with the recommendation to editors and publishers, to put it in their newspapers; but while writing I was urged by my director to continue much longer than would be suitable to be published in one number of a newspaper. And after having finished writing the first part and was anxious to publish it, I could find no publisher. At length I was compelled to write "The Extraordinary Case" for all courts, which is the second part of this small book, which should be spread as far and as fast as possible, by the assistance of editors and publishers of all newspapers, and of all others who will have an opportunity to be our fellow-labourers for the introduction of the promised universal republic of truth and righteousness.

Your humble servant,

THE WRITER.

## THE GREAT MESSAGE TO ALL NATIONS.

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NEW YORK, *March 5, 1864.*

**BROTHER :** From what you spoke last Sunday, after my address in your meeting, I suppose that you will duly appreciate what I concentrate in this document, and that you will urge editors of adventist papers, as well as publishers of books, and others, to spread it as far as possible. What I write to you I write to all. I asserted in your meeting that I am the third angel or messenger spoken of in the 9th verse of the 14th chapter of the Revelation, that is, that I am the representative of the body of messengers by whom the message of the third angel will be powerfully spread on the whole globe ; because I have, under the direction of heavenly agents, performed and explained what was to be done by the representative of that body.

While, in the year 1724, to Doctor Bengel, a great theologian of the Lutheran denomination, mysteries commenced to be disclosed, which belong to the second angel, (Revelation xiv. 8,) he did not know at that time that he was engaged in that mission, and theologians who have advanced so far that they know that the three angels in the 6th, 8th and 9th verses of the 14th chapter of the Revelation, are three men, each of whom represents the body of men by whom the contents of that prophecy must be accomplished, knew at that time that the message of the first angel commenced with Martin Luther ; but they did not know where to fix the message of the second angel. Doctor Bengel continued his investigations, and in the year 1740 his German work, entitled "*Erklaerte Offenbarung, Revelation explained,*" appeared in print, and students of that work could know that Doctor Bengel was the representative of messengers who are comprehended in the collective name "*second angel.*" The second angel had to bring to day-light what was hidden to the first angel.

I have mentioned last Sunday that the sects of adventists belong to the second angel. But I did not add that the societies of Swedenborgians, Shakers, and others, who were after Doctor Bengel, endeavoring to explain, each in their own way, what belongs to the so-called second coming of Christ, and have spread in this respect more or less light on this subject, belong also to the body of the second angel. It is a pity for the societies of adventists of different shades, that they do not know where their Head is, instead of having studied what has been already discovered and published by Doctor Bengel and his school, regarding the preparations for Christ's coming. If William Miller, and those who have been aroused by him and his colleagues, had studied the productions of Dr. Bengel's school, they had learned many things in this respect of which they are yet ignorant. But the most astonishing event is that, although when William Miller and his colleagues commenced to be, in the United States generally, known as adventists, the third angel has performed, explained and published, what should have been made known to all adventists, and proclaimed on the whole globe, adventists and others, who should have been elevated from the platform of the first and second upon the platform of the third angel, and should have proclaimed

powerfully from our platform what would have already united all nations in Christ's peaceable reign, which will be the universal republic of truth and righteousness, are yet fixed each on his platform, and hindering the spreading of the heavenly message of peace, and pretending to know of what they are ignorant, and what has been hidden to mortal men, till it has been developed in our mission, in which, A. D. 1838, it has been performed by our instrumentality, what has been required according to prophecies for the abolition of the beast with seven heads, and its image or its ten horns. I have published, A. D. 1838, the first, and A. D. 1839, the second German volume of memorable events which preceded and which accompanied the grand excommunication of the beast and its image. That excommunication, by which we have received divine assurance, that what is comprehended in it, will be accomplished in our mission, was performed according to heavenly direction on Easter Sunday, April 15, 1838. And the title of the third volume reads :

"Memorable Events in the life of Andrew Bernardus Smolnikar. Third volume, containing the explanation of prophecies by which Christ the Lord has confirmed that he has appeared unto us for the fulfilling of his promises, in order to restore his reign upon the whole earth and to give his peace to all nations, and has at his appearance appointed the author as an extraordinary messenger, and performed by him the mysteries for the foundation of that peace, &c. New York, 1840."

Adventists of all shades should have proclaimed, after the publication of that volume, everywhere that Christ has come as a thief, (Rev. xvi. 15,) and has performed and explained by the third angel, (Rev. xiv. 9,) what nations, if they will enjoy real peace, must know regarding Christ's coming, and that Christ will be made manifest in his glory, when the society of the third angel will increase so far as to establish a centre worthy to receive Christ in his glory, and that the third angel has been prophesied not only in Rev. xiv. 9, but in many other passages of the Bible, as well as through the course of centuries of the Christian era.

According to prophecies explained in that volume, the third angel had to come from the Roman Catholic church, and has been solemnly initiated to the office of the third angel, on Sunday Sexagesima, February 18, 1838, at the altar of the Roman Catholic Cathedral Church of Boston, Mass., in the presence of 144 witnesses, who have signed their names in his catalogue on the 7th of January, 1838, and many other persons, who were waiting in the church while he was entranced by heavenly agents and initiated to his mission, and then on the same day commenced to perform and explain to the large congregation the mysteries for the introduction of Christ's peaceable reign on earth. And from that Sunday until the third Sunday after Easter of the same year, 1838, I have performed, under heavenly direction, in the Roman Catholic Cathedral Church of Boston, what was required according to prophecies. In my book : "Secret enemies of true republicanism," &c., which was published A. D. 1859, my epistle which I wrote during the last Italian war of the Emperor of France and his allies against the Emperor of Austria, to the prince-bishop of my native diocese, Laibach in Illyria, appears in my English translation, from the 108th to the 124th page of that book ; and last Sunday, during our advent meeting at gas-light in Hartford, a passage from the 118th and 119th pages was read, to wit : "The seven churches in the second and third chapters of the Revelation were prophetic churches, typifying the seven states to which all churches of the Christian name, since the edition of the Revelation until the foundation of the universal peace on earth, may be reduced, so that every portion of the Christian name, since that time, belongs to the one or the other of the seven churches." After some hints that this matter has been abundantly explained in the third volume, the title of which has been copied above, the text reads :

"In our disclosure Thyatira in the 18th verse of the second chapter of the Revelation is the type of the Roman Catholic Church. What is said concerning that church until the end of that chapter, you Bishops should at length consider and digest well. You kept fast what you did not understand, till the Lord comes by our mission, and unlocks by our mediumships the divinity for his reign of peace. We have overcome and to us was given 'the rod of iron and the morning star.' I speak in the name of all those who are co-operating with me according to the plan of the Most High for the universal peace of all nations. We have 'the iron rod,' but not the iron sword. The iron rod is only the symbol of our office to announce judgments to the disobedient nations and to their rulers. They are bruised enough and broken. Those who remain, should at length hear our voice, then their wrong systems will be broken to pieces, but men will be saved. For we have received not only the iron rod, but also the morning star. In the great temptations through which we had to pass, we remembered the morning star, which appeared several times during sunshine in close connexion with our steps, and once in a peculiar connexion with you, Prince Bishop! as well as in connexion with the Emperor of Austria! You remember that I wrote at a certain occasion, my opinion in regard to your sermons, which appeared in print in our Slavonian mother tongue, and in that, my article, I took also some extracts from my Latin manuscript, 'On the congeniality of languages,' to publish them with that article in the 'Carinthia.' I finished writing that article on the 6th February, 1835. When I was on the 7th February well nigh ready to go to my students in the college, I was moved by the spirit to write instantly a prophetic conclusion to that article. When I finished that conclusion, I hurried to be in the college. After that there was much talking among the professors and others about the morning star which appeared on that forenoon during sunshine. I explored exactly the time, and found that the star appeared, when I commenced writing that prophetic conclusion, and disappeared when I finished writing. I handed then that article to you, to deliver it to the editor of the Carinthia. But there occurred an accident that the article appeared later than I expected, so in the Carinthia, that the last part with the great prophecy regarding the peace of nations was published on Easter Saturday, April 18, 1835, or on the eve of the birth-day of the Emperor Ferdinand, the first year of his government. His birth-day was celebrated that year on Easter Sunday. An exact calculation was made by our invisible agents. The poems of two panegyrists of the birth-day of the Emperor appeared in the same number immediately before our prophecy. Those two adulators were the types of the two adulators. . . . . who have deluded the Emperor in regard to our mission, and as a consequence terrible judgments came upon governments and nations." &c., &c., &c.

The third angel had to come from the Slavonian nation according to the 12th chapter of the Revelation. At the explanation of that chapter we have used in our third volume the chronology which was in the most astonishing manner developed by Doctor Bengel. The third angel had to come from the country Illyria, or Illyricum, (Romans xv. 19.) Paul could not come farther. He was, according to our disclosures, a prophet, seeing in clouds, in a great darkness, Christ's coming. But we have, by virtue of our mission, taken away the clouds and show Christ in his true glory, in which he is not known to the churches in Babylon. The third angel had to come from the town which is called in my Illyrian mother tongue, Kamnik; in Greek and Latin, Lithopolis; in German, Stadt Stein, that means Town of Stone, according to the second chapter of Daniel in connexion with prophecies which have been prepared by nature and art in my native town, for an illustration of the stone which in the second chapter of Daniel was separated from the mountain.

I understood nothing of the mysteries which have been concealed in my native town, till while writing, in Boston, manuscript for the third volume, I came to the explanation of the second chapter of Daniel, in the Fall, 1839. You may find in that volume the date of the day, on which my spiritual eyes have been instantly opened, and my director has shown me the signification of the symbols in my native town for an illustration of the second chapter of Daniel. That event happened on the first of the three days of the appearance of the morning star, which was reported in newspapers. While I was writing the explanation of those symbols at nine or ten o'clock, before noon, in the city of Boston, one of the above mentioned 144 witnesses came and invited me to go with him and see the morning star, which people were gazing at on the streets. I said, that a more splendid star appeared in my room, and I did not go to see the exterior appearance. But I had on that day other occupations, after having commenced to explain those mysteries. On the next following day, when I continued to explain them, another of the 144 witnesses came about ten o'clock, A. M., and invited me to go and look at the refulgent star during sunshine. I gave him the same answer as to the former. But soon after that I was again interrupted in my writing by other occupations. On the third day, while I was writing the conclusion of the explanation of the mysteries of my native town, which have been concealed until that time to mortal men, the same messenger, as on the preceding day, came about eleven o'clock, A. M. and said, that I should look at the window of my room to see the fulgent star. I looked and saw it, and then I finished writing the same hour the explanation of the mysteries of my native town, which regarded our divine mission.

In reference to the prophecies concerning the names of the third angel I copy the following passage on the 117th page of the book in my epistle to the Prince Bishop of Laibach: "My apostolic name which I have obtained on the feast of the apostle Andrew, November 30, 1795, is Andrew. But when on the 30th November, 1826, at the solemn profession of the Benedictine order, I adopted by higher impulse the name Bernardus, then also Pope Leo XII. was inspired, that he proclaimed Bernardus a Church-Doctor. He in his short-sightedness, had in his mind the celebrated monk of the twelfth century. But neither that monk who was preaching crusades, nor Pope Leo XII. knew, that Turks, Heretics and other nations, will be converted into true Christians without blood shedding, and Christ's peaceable reign will be established on the whole earth. But the pope spoke as prophet of our mission; because he was at that time High Priest and prophesied, that, whereas, I adopted in the prophetic profession of the Benedictine order the name Bernardus, I had to pass as monk through the last period of studies of preparation for my present charge, till I became Doctor Ecclesiæ, Church-Doctor, teaching what Bishops and Doctors of Divinity do not understand, although it is highly necessary for the peace of nations. From my first arrival in the Benedictine order, when I determined to live there, till I started for America, exactly twelve years passed."

Theologians of our time do not know, how the four canonical and many other gospels which were in use in the first and second centuries of the Christian era, did originate and how they should be considered, till they learn the explanation of the mystery in our school. The gospels are filled with prophecies regarding remarkable events of our mission. In the gospel according to John i. 42, Andrew has brought his brother, Simon Peter, to Jesus. But the Pope of Rome, who claims to be successor of Peter, has apostatized very far from the true Christ; but he will be brought eventually to him by the third angel, (Rev. xiv. 9,) whose first name is Andrew.

I write usually my given name, Andrew B. The letter B. is the initial of the name Bernardus. To wit, after having been six years secular priest in

my native diocese, Laibach, I was inspired by my director, who has guided me wonderfully through all stages of preparations for my present charge, to join with monks of the Benedictine Monastery of St. Paul in the Lavantine diocese St. Andrew in Carinthia; and after having been a year in that order, I was inspired to assume in my public profession of the Benedictine order the name Bernardus. I joined with that order to get more leisure for deep investigations in theology; and my anxious desire to learn truth, was abundantly rewarded, and particularly while I was Public Imperial Royal Professor of Biblical Literature in the city of Clagenfurt in Carinthia from A. D. 1827 till 1837, and learned much, what was of the greatest consequence in the preparations for my present charge.

It should not appear strange that I mentioned that the pope was prophesying. Readers will learn in our volumes, that the ritual and the calendar of the Roman Catholic church are prophesying the memorable events which are developed in our mission, and that particularly the Popes Leo XII., Gregory XVI. and Pius IX. are extraordinary witnesses of our mission, and that not only the Roman Catholic church contains superabundance of prophesies regarding our mission, but that also the churches which came either immediately or mediately out of the Roman Catholic church, have a prophetical standing and contain manifold testimonies for this mission, which would require only few testimonies; but that inexhaustible superabundance of testimony develops inexhaustible treasures of truth, of which the more we perceive and put in operation, the higher we are elevated in the spiritual existence and the deeper we are initiated into eternal life.

The first and the second angel, or messenger, (Rev. xiv. 6, 8,) both have obtained their prophetical positions without understanding the deeper sense of what they were continuously repeating; but the third angel, or messenger, (Rev. xiv. 9,) appears with such evidence and superabundance of testimony of divine authority, that after having performed and explained what belongs to his mission, nobody can be excused, who has opportunity to learn it, and instead of doing so and joining with us, remains in the belly of the beast and in the womb of the harlot of the 17th and 18th chapters of the Revelation. All memorable changes in his life happened under peculiar care of Heavenly agents, that he was duly prepared for his mission.

Without my knowledge of my present mission and of what has been prophesied about me as representing the body of messengers comprehended in the third angel, (Rev. xiv. 9,) I have performed the work of my mission under the direction of heavenly leaders, and while I was called to explain it, all has been shown to me, what was to be made known to nations. While I was writing the third volume, besides manifold other prophecies fulfilled in our mission, also prophecies regarding my family name have been handed to me; and after having been explained on many pages of my third volume, I have given the substance of the principal prophecy regarding my family name in my epistle to the prince-bishop of Laibach, and it appears on the 119th and 120th pages of the book: "Secret enemies of true republicanism." Having no room to copy verbatim that extract, I mention here only that, in the 33d or last song of purgatory in Dante's Divine Comedy, is the "Messo di Dio, Messenger of God," whose number is five hundred, ten, and five, that is, 515, or whose name is 515, the same as the third angel in Rev. xiv. 9, and that the number 515 is opposed to the number 666, (Rev. xiii. 18.) The name containing the number 666, and all other mysteries of the representative of the beast, has been brought by his medium on the 90th place of our catalogue of the 144 witnesses, and has been excommunicated on Easter Sunday, April 15, 1838. That Representative is in Dante's prophecy, called "the giant who sins with the harlot," and the "five hundred, ten, and five messenger of God," is Smolnker, with Greek letters Σμολνκερ messenger of God, who, ac



cording to Dante's prophecy, "strangles the harlot and the giant who sins with the harlot." His mysterious work he accomplishes according to that prophecy, "without hurting the flock and the fields." The Revelation having been edited in the Greek language, the name of the representative of the beast was to be written with Greek letters to give the number 666; and likewise the name of the messenger of God to give his number must be written with Greek letters. My family name, as it was pronounced by my grandparents, and parents, and neighbors, and exactly written with short *o* and short *e*, (my native language having, as the Greek language, short and long *e* and *o*, both in my name having been pronounced short in my native town,) is Smolnker, and the Greek letters of my name Σμολνκερ give the sum 515. Dante died in the year 1321, and if you add to that year the number 515 of the name of the messenger of God in Dante's prophecy, you have the year 1836, the same year about which, according to Dr. Bengel's admirable calculations, the third angel had to appear. And when that year expired, I was called by a heavenly messenger, on the 5th January, 1837, at 5 o'clock P. M., to prepare for my voyage to America, that is, for my present mission. And that same moment in which I have accepted the call, a great ball of light appeared over the city of Clagenfurt, in which I was called on the eve of Epiphany; and that was the moment pointed out in the prophecies. And from that moment preparations continued till I was initiated into this mission, on Sunday Sexagesima, February 18, 1838.

My first teacher in German and Latin, a Franciscan monk in my native town, instructed me to write my name Smolnikier, Greek Σμολνικερ. These Greek letters give the number 525, or from Dante's death, the year 1846. But the great prophet, under whose direction I got Dante's Divine Comedy for the first premium, wrote my name Smolnikar, Greek Σμολνικαρ, and in this manner my name appeared in the city of Laibach, A. D. 1814, in the printed catalogues of students; and these Greek letters give the number 521, or from Dante's death, the year 1842. According to Dante's prophecy, stars announce the advent of this messenger. And we have mentioned in this document some apparitions of the morning star during sunshine. But we have explained in our volumes manifold other apparitions of stars since the falling or shooting stars, on the 13th November, 1833, that is, such apparitions as were in extraordinary connexion with astonishing events of the preparations to and during my present mission. On Dante's prophecy in connexion with prophecies which have been given when I received, A. D. 1814, Dante's Divine Comedy for the first premium, I wrote in the third volume more than 100 pages; but in this document I have given only some hints for the most serious reflection. The years 1836, 1842, and 1846, have been pointed out as the three principal periods for "strangling the harlot and the giant who sins with the harlot!" This is, according to Dante's prophecy, the work of our mission. After the publication of the first and second volumes, A. D. 1838 and 1839, for this mysterious strangling, I have sent those volumes to many others and also to a synod belonging to the first angel, in Rev. xiv. 6, urging them to give those volumes to a committee to examine them, and then to correspond with me regarding their contents. They have been given to a committee. The report was that they could not give their opinion regarding my books, not having had time during their session to examine them. I did not ask that my books might have been examined during the short time of the session of the synod, but thoroughly, so that the committee might have come in correspondence with me about their contents, by the "church newspaper" of that sect. But the synod, after having received that report, have been inspired that they have published their resolution, in which they confessed that they did not believe in such a mission as I claimed to have received. I claimed nothing else but what has been demonstrated

in my books by superabundance of signs and wonders. I have given the first volume to the president of that synod before the commencement of the print of the second volume. And after the publication of the second, I have given him both, with the recommendation to study both before the synod would meet. And after the appearance of that delusion in the "church newspaper" of that sect, I wrote an article and sent it to that president with a private exhortation to send it to the editor with his remark that it should be published, and assured him that otherwise I would be compelled to publish, in the third volume, the declaration of the synod, with my explanation, from which it would appear that the whole synod have been seduced by their leaders to pronounce their sentence on a subject which they never have examined. The president refused to send my article for publication, and the editor, to whom I wrote afterwards, mocked and scoffed my mission, instead of having published my article. And I wrote for my third volume the exposition of the dreadful delusion, leading into destruction. The third volume contains, including the preface, 864 pages. In all my volumes and pamphlets is the most astonishing correspondence of pages and lines, according to the spirit language by numbers, so that most remarkable passages have been set in type on those pages, and most remarkable parts of those pages in those lines, which correspond with the documents to which they have reference. It happened without my interference, which in this case would be quite impossible, but by the interference of our invisible agents, who are controlling not only my writings but also the spirits of the printer and of the compositors. Four compositors, all belonging to the same sect as that synod, having been generally engaged at the printing of that volume. When they were approaching to the 666th page, each of them overlooked some lines of my manuscript, and when I was correcting the proof-sheets, I was aware that it was not purposely done by the compositors, and that the portions which have been omitted were not essential. On this account I would not make trouble to the compositors, and I inserted only conjunctions to connect what had been set in type. By this process the president of that synod, with his mysterious names and titles and their significations, came into the 8th, 9th, 10th, and 11th lines of the 666th page, in reference to the number of the name of the beast, 666, Rev. xiii. 18, and in reference to the 11th verse of the 17th chapter of the Revelation, in which the beast itself is the 8th King. And to fatten that beast more deliciously, they added in modern times to the octava also the novena, and the ten horns are a necessary appendage to the beast. It is to be remarked that while I was correcting the proof-sheets, I did not know on which page the name of that president would come at the distribution of the proof sheets in pages; this work having been done by the printer after my having returned the proof-sheets, &c.

There was much dispute between Roman Catholics and Protestants, where that beast was. At length in our mission, by heavenly interposition, has been, for those who read our volumes with understanding, most evidently decided that, although that beast has been pro-created in Rome, and supported in the Roman Catholic church, she has received from Protestant parties and sects great nourishment. All those Protestants, who, when they have a chance to study our heavenly message, instead of doing so, stick to their party and sect in opposition to our mission, will perish in the belly of that beast if they will not be at length aroused, to come out of the terrible Babylon, confusion, and delusion, which in all parties and sects is much greater than those who belong to parties and sects are able to imagine till they arrive on our ground, and look from this ground into the dark abyss into which they are now immersed.

It is a great pity that every sect think that they are in possession of religious truth, and need not to study what was disclosed in our mission. They

may have more or less of truth; but I, myself, would be a great fool if I would assert, that in our mission all has been already disclosed what belongs to the promised new era of harmony and peace or the dispensation of the fullness of times, Ephes. i., 10. With all my disclosures since the year 1838, and with all my preparations before that time, only a great door has been opened to look into the treasury of the new era from a station, from which, by mutual co-operation, continually more and more will be extracted.

Not only all other parties and sects to whom we have applied to study our message of peace, have been very stubborn each in her position, but also adventists, who should have given to all others good example, remained exceedingly obstinate; and instead of having approached nearer to us, have seceded farther in their sectarian divisions and subdivisions, progressing into perdition. In November, 1839, I prepared William Miller, by a letter, for my advent, and met then with him and other advent preachers on my birth-day, November 29th, 1839, while they were preaching the advent in their own way to a crowd of people in a Baptist Church, twenty miles from Boston, Massachusetts. Before that meeting I read William Miller's pamphlet, published A. D. 1836, or in our first tropical year, regarding Christ's advent; and I expected to make him soon comprehend where he stood. Lodgings in that solitary place having been crowded, they put me and William Miller in one room to explain to him in the night the substance of my mission. But he was too tired and too sleepy to hear me, and he had, on the next following days, other occupations, and we agreed to meet on a certain day at Reverend Joshua V. Himes', in Boston. When I was, on the 30th of November, 1839, ready to start from that place, after having left William Miller, I was asked by some persons whether I saw the morning-star at sunrise. I replied that it was seen some weeks before in Boston. But they replied: "We saw it yesterday from this place." And after an exact exploration of the time, it was certain that the star appeared soon after my entering into the Baptist meeting-house, in which William Miller, surrounded by other advent-preachers, was delivering his advent-sermon. I had hoped to reach some adventists. But when I met with William Miller at Mr. Himes', he was not disposed to learn our message. My books have been published in German, and Miller did not understand any other than the English language. And Himes asked a German Reverend Professor in Cambridge, near Boston, his opinion about my books. And he gave him his opinion on my books, which he had not studied, but probably read what the above mentioned synod has published about them. That professor perished, then, in the fire of the burning steam-boat Lexington, with many representatives of sects inimical to our Divine mission, in the same night and in the same hour in which I read proof-sheets for the first fifteen pages of my third volume.

I give in this document only some hints of some few amongst thousands of instances of admirable correspondence in our mission. Reverend Himes was preserved as witness in this document. He believed the imposition, and infected Mr. Miller against my books. He has published one of my articles in his advent paper—"Signs of the Times." I wrote that article as an introduction to a number of articles, in which I intended to show what would have enlightened adventists regarding Christ's coming, and made them messengers of peace. But when I had brought him my second article for publication, he did not publish it, because he felt that by publishing my articles, his delusion would become manifest. When after that many adventist preachers and other came to a General Advent Convention, which was held in Boston, in October, 1840, a highly enlightened adventist from Pennsylvania, who had studied my three German volumes, which had been published prior to that time, wrote to that convention, and exhorted them most solemnly to hear my explanation regarding Christ's coming. He has sent that letter to me to de-

liver it to the chairman of that Convention. I added my exhortation, that they should appoint a time for my explanation of Christ's coming. To shelter the chairman against the influence of Reverend Joshua Himes and other mediums of deluding and destroying demons, I put the letter of the enlightened John Jacob Thompson, in which he urged the Convention to hear my explanation of Christ's coming, and my letter in one envelope, and directed the parcel to the chairman, with the remark added to the direction, that the enclosed documents regarding Christ's coming, were of the highest importance for the convention, but that they should not be unsealed, except after the Convention would have agreed that they should be read publicly by the whole Convention; otherwise they should remain sealed and be returned to the bearer. I sent the parcel by one of the one hundred and forty-four witnesses, whom Adventists did not know. The Convention voted for reading the documents, and the chairman opened the seal; but Reverend Himes, when he saw my signature, seized the documents, and they were not read; but the writing of the prophet John Jacob Thomson, who wrote that the Convention should hear my interpretation of Christ's coming, was retained, and my document was returned to the bearer. And the convention proceeded in their infernal darkness, and came to the conclusion that Christ will come on the clouds in the year 1843.

I continued to warn, and wrote the fourth volume, developing the terrible condition in which the Roman Catholic and the Protestant parties and sects were found after the publication of my first, second and third volumes, that none of their pastors were ready to study them. Those blind leaders of the blind remained obstinate also after the edition of the fourth volume, which was published in German and in an English translation, A. D. 1841. Adventists, instead of having learned in our publications how Christ and his heavenly armies (Revelations, xix., 14,) were giving everywhere signs and wonders, testifying to our mission, increased their hosts, expecting in the year 1843 Christ coming on the clouds.

To dissipate the clouds in which adventists of all fashions, as well as other sectarians, have enveloped the glory of Christ, and have trampled with their feet the unexpected events, signs and wonders which happened according to prophecies, and have been disclosed in my volumes, I wrote the "Message of Peace to all Nations" in twenty-six German numbers, several of which have been published also in an English translation. Those numbers having been published, A. D. 1842, to be preserved in a volume, I call that the fifth volume, which is filled with unexpected events, testifying our mission, and assuring nations that if our message is received and spread on the globe, revolutions and wars will cease, and Christ's spirit will convert the earth, which is now a hell, into a paradise, and union and peace will make all nations truly happy; but on the contrary, the most dreadful revolutions and wars will destroy an enormous amount of human life and property, and the severest judgments will continue till nations will be converted from their idols to the living God, and his Christ made manifest in our mission. During the publication of the twenty-six numbers for our fifth volume, A. D. 1842, the multitudes of adventists were increasing, and there were about seven hundred preachers proclaiming in the United States, that Christ will come next year on the clouds and destroy the wicked, and take to him the chosen multitude, that is, the comparatively exceedingly small band of the deluded, who were expecting him on the clouds in the year 1843, instead of having learned how he has been made manifest in our mission to give peace to the nations, if they had received the message of peace.

The year 1842, which was included in the prophecy of my name, was the great tropical year in which the publication of our volumes was closed. If they had been received, they had produced a new world. The hell trembled,

and inspired the seven hundred preachers to turn the attention of their hearers towards the clouds, and priests and preachers of other parties and sects, who professed not to know when, but that he will come from thence, took good care of their sheep, that they might not have become wise men and women by studying our disclosures, and learning how Christ came as a thief, and took weapons from all parties and sects, to destroy or abolish them, and save men and women when they would receive our message of peace.

When adventists have been disappointed, A. D. 1843, in their foolish expectations, instead of having been drawn towards our disclosures, have found out that he will come A. D. 1846 or 1847. The prophecy included in my name, pointed to the year 1846 as the last tropical year. And in that year the great prophet, Pope Gregory XVI., died. While I was reading, A. D. 1832, his book—"Il trionfo della Santa sede e della Chiesa, The triumph of the Holy See and of the Church," written by him in the Italian language while he was a monk, but was published in new editions and translations when the writer became a pope, my eyes have been opened, and the spirit of truth has shown me, that he will overthrow the see of the pope, and make the church or the people triumph; and that he will, in due time, give me greater light regarding those secrets. As I was, from my childhood, continually seeking after truth, I was, after that revelation, anxiously preparing to receive it. But when a great unexpected light commenced to shine from the year 1838, and was then comprehended in the mentioned five German lumes, rulers of nations would not receive that light, and were preparing to butcher their sheep in revolutions, and wars, and manifold other ways.

The year 1846 was the tropical year for the grand slaughtering of men whom Christ would save by virtue of our mission, which to declare and confirm, He and His heavenly armies, (Rev. xix. 11-14,) have performed more wonders and signs than in any preceding mission, and in our mission manifold signs and wonders occurred, about which all preceding missions were ignorant. But this materialistic generation remained blind and deaf to all manifestations of the Spirit of truth and righteousness. When the measure of sins was filled, in our tropical year 1846, Pope Gregory XVI. died, and the supernumerary pope and extraordinary prophet Pius IX. came on the stage to celebrate the supernumerary Novena of the Papal Imperial Royal church, and to open a great door to the revolutions and wars, the fruits of the great apostasy from Christ's spirit, who will unite and pacify all nations.

When ten years in commemoration of the ten horns of the beast expired, since my initiation to my present mission, which was performed by heavenly agents on the 18th of February, 1838, after ten years of transactions, explanations and warnings, given by virtue of our heavenly mission, in the same week of February, 1848, revolutions broke out in Europe, in which I was initiated, A. D. 1838, to my present mission.

There was no room in this document to explain that we have sent copies of the mentioned volumes, and written exhortations to emperors, kings, bishops, and other influential men in Europe, and that the governments of Europe should have given to the government of the United States good example. But when revolutions broke out in Europe, and in the same week rapping spirits commenced to stir people in America, when the number of mediums, or possessed, or demoniacs, increased, I warned energetically presidents, congressmen of the United States, clergymen of all parties and sects, and others, and asseverated most solemnly that rapping spirits will become dreadful destroying spirits, if citizens of the United States will not prevent the most dreadful of all calamities. Not being room to detail what was done by our instrumentality, whereas adventists have given room to this article, and they have, in the year 1859, commenced in a new fashion to draw people into destruction, instead of having learned our message for the pacification

and salvation of nations, we mention that, A. D. 1859, during the print of our book: "Secret enemies of true republicanism," from which some passages have been copied in this document, our "Peace-Union-Hall" was built in "Springhill" of Tuscarora mountain, in Pennsylvania, and in the book most solemn invitation was made to influential persons to attend courses of lectures in that hall, in which we have offered to explain that book, and what was to be done to prevent the approaching revolutionary war. But our "Peace-Union-Hall" remained desolate, and neither the contents of that book, nor what we have published afterwards to move those who should have given to others good example to attend our explanation of that book in our hall, and do what would be shown to them to prevent revolutionary wars and to effect the real true republican union of all States of North America, and to extend it on the globe, were regarded in these days of Noah. And when our assurance was fulfilled, that Buchanan was the last president patching the rotten republic, and then revolutionary wars would destroy an enormous amount of human life and property, if the government will not come on the ground shown in our mission for the true union and peace of all States, we have not ceased to make use of every opportunity to offer to rulers and people what the spirit of truth has disclosed to unite nations in Christ's peaceable reign. But when the States refused to receive our message, I was then travelling in Canada, and inviting particularly clergymen of all sects to study our message of peace; but I found them as obstinate sectarians as in the States. In Canada I wrote, A. D. 1862, a Latin manuscript, explaining the wonders and signs which are concealed in the book: "Secret enemies of true republicanism." We hope that when that manuscript will be published it will be the means to draw the pope and his cardinals, bishops, and priests, upon our platform, and that the Latin edition will be translated in languages of different nations for the common use of people.

I have mentioned that manuscript in one of the three advent meetings, which I attended in your hall on the last Sunday of the last month, February, 1864, and have remarked that, although I have not used the Latin language since the year 1838, except in very rare cases, the Spirit which has moved me to write, assisted me that, without using dictionary, I could write as fluently as when I explained in that language to my students the branch of my professorship of divinity, the adventist who endeavored to give the substance of my address, not to support my assertion that I came to them in the capacity of the third angel, (Rev. xiv., 9,) to arouse them to examine with me the English manuscript, the title of which will be given below, and if they would find proper to publish it, but to keep adventists in the ignorance of what they should know, remarked that also a female, when she was entranced, spoke Latin, but that then was discovered that she heard a Latin scholar repeat certain Latin phrases, which she repeated in her entranced state. I did not mention this instance that I might have room to explain the origin of that repetition, if I would have in writing before me what she spoke in her entranced state, if she did not study Latin and was not able to repeat it in her ordinary state; but I mentioned it to draw the attention of readers to the absurdities with which the blind leaders of the blind keep the deluded people in ignorance of what they should know. They repeated on manifold occasions passages of the Bible, which could be as little applied to what I spoke as the Latin language of the entranced female to my Latin manuscript for a book, which will comprehend more than six hundred pages, or they produced some other absurdity, which was swallowed by their disciples, who remained in bondage when Christ appeared by virtue of our mission to make them free; because truth will make you free. I have not mentioned in that meeting my manuscript as a peculiar testimony of my mission. The first volume which was published, A. D. 1838, contained superabundance of testimonies, and

when I wrote, A. D. 1842, the fifth volume, I repeated that five hundred volumes could be written, but could not explain all that has been mentioned in my volumes, each of which has superabundance of testimony of our mission. And also this document, although small, contains sufficient testimony for those who comprehend the whole; because if they apply sound reason, they, comparing all that is said herein, can easily be convinced that the platform on which we stand is higher than all the platforms of our opposers, and that all spirits of our opposers, with all signs and lying wonders, are not able to produce the wonders and signs which testify our divine mission: but our directors take often the spirits of our opposers as a driver takes a horse by the bridle, and give also by the instrumentality of the opposing demons unexpected signs and wonders, testifying our divine mission. The English book which has occasioned my Latin manuscript, contains 204 pages, which will appear in a Latin translation on corresponding pages: but the Latin book will contain more than three times as much text as the English, and will explain the deepest mysteries of our religion and the wonders and signs which, confirming our explanation, are concealed in the English text, and many of which have not been understood also by me before the civil war. But by the memorable events which took place in this war, astonishing light is spread upon many passages of that book, in which the Spirit who has calculated how far he will let run the destroying demons, has given in that book prophecies which are fulfilled in this war as well as in manifold other memorable events, which took place after the edition of that book, in which astonishing solemn warnings have been given to arouse leaders and people to be drawn from their idols to the true God and his Christ made manifest in our mission. If they had been converted, the interpretation of the concealed signs and wonders would not have been necessary; for superabundance of signs and wonders have been so clearly shown in that book, that every reader who studies a book with understanding could find them.

Having written much more than I intended, I must repeat at the close, that the three Advent meetings in Hartford, Connecticut, on Sunday February 28, 1864, have occasioned this document. I write at many occasions smaller or larger documents, that, in one or the other way, a door might be opened for the circulation of our "Message of peace to all nations." You, Deacon H. H. Dickinson, have handed me, on that Sunday, a copy of the "Voice of the West, and Second Advent Pioneer, Joshua V. Himes, editor and proprietor. Volume I. Number I. Buchanan, Michigan, February 18, 1864.

When I met in Rev. Joshua V. Himes' residence, in Boston, Mass., with the advent preacher, William Miller, twenty-four or twenty-five years ago, he, at that time, and I do not know how many years afterwards, professed to believe the eternal punishment of the wicked. But large multitudes of adventists progressed gradually so far as to have been caught into the absurdest nets of materialism, and the leaders proved with their Bible to a full satisfaction of their disciples, that all men and women die as beasts, and that the wicked die for ever; but that the righteous will be raised at Christ's coming and will live with him for ever. Regarding the death of the wicked there is division amongst them; to wit, some affirm that the wicked are at their death destroyed for ever; but others affirm, that at Christ's coming also the wicked will be raised and brought before the judgment-throne and then they will be annihilated for ever.

This message is not written for any explanation of the doctrine which will be disclosed in our mission by common co-operation of such as are qualified, each in his branch, to prove all things belonging to their branch, and keep fast that which is good, and to show by sufficient evidences that which is true and good; but it is written to arouse the attention of governments and na-

tions to know that while the dragon is preparing to strengthen his dominion by the continuation of enormous destruction of human life and property, Christ is preparing to restore the true life amongst men in mortal bodies as well as amongst the departed. A volume would be required, if I would quote and explain the pernicious absurdities which are in the first number of the "Voice of the West," as if the flood of absurdities, by which adventists in their own and other sectarians in other pernicious proceedings had destroyed multitudes of people, had not yet reached the pinnacle of human misery.

As a specimen of the absurdities which are supported by adventists of the last fashion, I copy here from the above quoted first number of Joshua Himes' "Voice of the West" the first of the four points of A. N. Seymour's proposition. He writes: "Brother Himes: I propose to give a premium of fifty dollars to any person who will produce one passage of Scripture from the holy Bible that says: 1st, That any man, or all men possess in this life undying, or never-ending, immortal, or indestructible, or deathless, imperishable souls, or spirits."

Room does not allow to copy also the second, third and fourth points of that proposition, but I remark only that readers should judge, whether the government of Austria did know more regarding the Bible, when it appointed two professors to teach the branches which belong to the study of the Bible and to interpret as much from the original text as time would permit, or those who give a translation into the hands of readers and assert, that every man and woman, if he or she is able to read the Bible, translated into the language of their country, is able to understand the Bible, at least as far as is necessary for his salvation. One of those professors is called professor of Biblical study of the Old Testament, although the Biblical archaiology which is connected with his branches, belongs to the books of the Old and of the New Testament. But I was professor of Biblical studies of the New Testament, although to my branches belonged also the Biblical Hermeneutic, or the art and science to interpret the Bible. I was explaining for five months every year to new-comers, every day for one hour during five days every week, the rules which must be observed, and what kind of knowledge must be acquired, to penetrate as deep as circumstances of our life would allow, into the true sense of the Bible, showing why it is impossible also for those who have acquired the greatest perfection in Biblical languages and Biblical antiquities and all other branches of human knowledge, to understand some points mentioned in the Bible, and why it was also for the writers themselves impossible to understand many things which the prophetic spirit has communicated through their mediumship to be developed by future events.

After these hints, which to explain would be necessary to write a book, entitled, "Hermeneutica Biblica," which would be in many respects much different from that which I taught as professor of Biblical literature from A. D. 1827 till 1837; although I have advanced also at that time so far, that I was at length called to my present ministry, in which I have not received at once all that belongs to this ministry; but I progressed gradually so that I see now clearly many truths which I did not see at the commencement of this ministry, which is not that of an infallible Pope, but that which is superabundantly proven by a long chain of divine testimonies, to move governments and nations to introduce the right order of studies and works for harmony and peace of nations, to disclose in every age by mutual co-operation so much truth, as the most enlightened of the age are prepared to disclose to draw their fellow-men as near to their own station as they are able to do. How it will be done, is no room here to explain; but if you digest well this message, you will be anxious to receive more, and you will receive it. Here I give an instance. You read in your translation of the first verse of the Bible, that



God created in the beginning heaven and earth. But the report of the creation in the first chapter of the Genesis does not agree with the investigations of astronomers, geologists, and in general with observers of the productions of nature and art, as far as they may discover tracks of their origin. If they are not prejudiced to take refuge to absurd hypothesis to support what cannot be supported by sound reason, they arrive to results quite different from what they read in the Bible. From the sphere of our mission science is reconciled with religion. From our sphere, which is testified by signs and wonders exceeding in superabundance and sublimity the wonders of all preceding missions, the Mosaic creation has nothing to do with the creation made manifest by the scientific unprejudiced investigations; because it is nothing else but an introduction into the Mosaic heavens and Mosaic earth, or the Mosaic ecclesiastical and political institutions. The Elohim in the first verse, which word is in plural number, and is translated by the word "God," are the creators of the Mosaic institutions; they are the departed ancestors of the Jewish nation, who, by the mediumship of their posterity, were preparing the Mosaic dispensation. And in the 4th verse of the second chapter is the "Jehovah Elohim," which words are translated by the words "Lod God," the head or the president of the Elohim, the head of the sphere of departed spirits, by whom the Jewish nation have been guarded and governed. Those warlike spirits augmented their numbers, and their dominion was extended and is supported, till the new dispensation, the dispensation of the fullness of times, Ephes. i. 10, the peaceable reign of Christ is established. With the introduction of that reign of peace the old heavens and the old earth of the warlike God of the Jews and of the Heathens will disappear.

If you ask, how I know this unexpected disclosure, I answer, that this is the result of investigations and of the experience which has been collected from all nations and ages regarding the spirit world, the Jewish Bible being a concentration and transformation of religious experience of the Jewish and of other nations.

I do not intrude these hints as an infallible pope, but only to give an instance, which will receive light by comparing disclosures of spiritualism of all nations as far as we reach them, with our own experience from an early youth to an advanced age, after having forsaken all in this world, when the spirit world commenced to be opened to us, after having sacrificed all to search after truth, and made use of the means which we were able to use to find it. These hints may teach sober readers that more than those who know nothing of ancient languages and other antiquities, are able to comprehend, is required to obtain the real meaning of the subject of the first sentence of the Bible, about which we receive the more light, the greater knowledge we acquire of the spiritualism of past ages amongst all nations, from whom some relics of history have been preserved, as well as of spiritualism of our age. Mankind have wasted superabundance of most precious time with altercations and disputations to find the genuine reading in the original languages of the Bible and how to translate it, and which might be the sense of one or the other text of the Bible, of which most tremendous abuse was made in past ages as well as in our time, so that at length with the abuse of the Bible, sanctioned by their ministers, the two opposite powers are now fighting one against the other, and destroy more of human life and property than in any war of preceding ages in so short a time has been destroyed. The ignorance to consider the Bible as it should be considered, has produced all those fruits of misery and calamity, which have been manifest in past ages and are in great abundance reaped in our time amongst nations, and particularly in the United States of North America, where by the right use of the Bible, harmony and peace should have commenced with power since the year 1840, or since the publication of the third volume testifying our divine mission to

abolish the abuse of the Bible, and to show the most important duty to all men and women to co-operate with us to become partakers of the heavenly blessings by receiving the results of the whole amount of development to know the truth as far as in every age it may be acquired. But until now, instead of having done this, they were disputing about the letter of one or the other text, which kills. And if the Biblical writers themselves would explain to us, how they understood what they wrote, they would be many centuries behind us. If instead of the letter which kills, we would investigate how far the spirit had developed through the course of centuries the points about which Bible readers are quarrelling, and what is the final result of all investigations to find the truth regarding those points. I will mention here the result of development of some rudimental truths, about which there was much altercation in Babylon, but which will be made evident for Christ's peaceable reign on earth.

"Every person is bound to be elevated above all sectarianism, and to have an anxious desire to know truth for his or her own welfare, as well as for the welfare of other persons, and to make use of the means to find truth, and then to receive truth as soon as it is sufficiently proven, and to do all in his power, what truth requires, for the common welfare of man. And to all persons, that is, to all who are able to learn truth, should be made known, that man after his departure from his exterior life, is not extinguished in his personal life, but enters into his interior life and into the sphere of spirits to which he belongs, with all his intellectual and moral, good or bad acquirements through the course of his whole life; and with all the omissions of his duties towards himself and his fellow men—for his own and the improvement of others, and that no atonement and no priest, or minister, or preacher can save him from the curse which he has deserved, if he has buried his talent or applied it for doing wrong instead of doing good, and has neglected to fulfil the duties towards himself and his fellow men. There should be made known, also, that there are many spheres, from the highest celestial to the lowest infernal, of human beings in the spirit world, and that what you call heaven and hell, and if you please, purgatory, in the bargain, and all spheres of the departed, in heaven, in purgatory, and in hell, from the highest to the lowest sphere, all those spheres are within the atmosphere of the globe. Also, that every departed person has an inner body which is corresponding to, and is the essence of his outward body; that the inner body which remains with the person in the spirit world, may be seen by men living in the outward body, when they are in the entranced or inner condition, and that the departed may make, also, impressions upon other exterior senses of mortal men, because it should be known to every person, that men in mortal bodies are in close connexion with the departed, each with the sphere to which he, with his acquirements, belongs, and more or less with those to whom he is more or less inclined, so that a morally good man, if he is not cautious, might be influenced by bad spirits. But what is the only consolation for those in mortal bodies in reference to their departed, degraded and corrupt intimate friends, is this: that by their own progression in religious truth and virtue, and their good works which have been neglected by their departed intimate friends, and by the use of the goods which they have acquired by inheritance from them, according to the divine prescriptions made manifest by virtue of our mission for the elevation of the degraded and abused humanity, also their departed friends will be reached by them and drawn with them into the new era, if they have not so entirely depraved and corrupted their personal existence to have been so deeply immersed into the infernal regions, as to have become entirely unfit to be reached by the conversion of the consorts of their crimes. They, in their utmost degradation and total corruption of their intellectual and moral faculties, descend gradually into the second death or inanition, called by some adven-

tists the annihilation of the wicked, about which they have conceived some foreboding; but we have mentioned what we know regarding the whole process, which, when sufficiently developed and inculcated, will abolish wars and other crimes by which man's life is extinguished or shortened.

Adventists having given opportunity to this document, we hope that we have mentioned enough to move not only all other parties and sects, but also adventists for co-operation, and that the man who has promised fifty dollars premium, will give them, as a contribution for publishing the Latin work, to send copies of it as premiums to Roman Catholic Bishops and other Latin scholars, and to prepare its translations. But all this and many other things to support our mission, will require considerable expenses. Those who are awakened by this document, may send as much as they are able and inclined to do. They should specify the sum which they will send as donation for our mission, and the sum which they will send for copies of the pamphlet of about one hundred pages, which will be printed with the title as follows:

"Grand Preparations by Christ and His Congress, Rev. xiv: 1; For the Abolition of the Worship of the Beast and its Image, Rev. xiv: 9; A Long Chain of Unexpected Signs and Wonders for Binding the Dragon, Rev. xx: 2; And Introducing the Dispensation of the Fulness of Times, Ephes. i: 10; Or Christ's Peaceable Reign on Earth, Written by the Mediumship of Andrew B. Smolnikar," &c.

## CONCLUSION.

We have mentioned in this document that the popes of the Roman Catholic Church have been prophets; and we have given astonishing disclosures in this respect in the first three of the often-mentioned five German Volumes. But we have hinted, also, in this document, that with Dr. Martin Luther the message of the first angel or messenger (Rev. xiv: 6) commences, and that his mission was prophetic. There is a great delusion, that many persons hearing the word *angel*, that means *messenger*, are of the opinion that he understands his message. Angels or messengers are sent from different spheres, from the highest to the lowest sphere of spirits; and those who have a prophetic mission, understand often very little or nothing of the contents of the prophecy, which is given by their instrumentality. And this was the case with Martin Luther and other Reformers of the sixteenth century. They cried, "with a loud voice," that people should come out from the idolatry of the Pope; but they, themselves, and their successors, did not know, and they do not yet know the true God and his Christ, so as he will be made known to all nations from the centre of our mission, by mutual co-operation of those who will contribute, each his share, for kindling and diffusing a great light amongst all nations. Luther having been the representative of the body of angels or messengers, who are collectively called the first angel, prophesying our divine mission, by virtue of which the church will be purified from the idolatry into which she is theoretically and practically immersed, he and other leaders of parties and sects who came against the pope about the same time with Martin Luther, or who formed afterwards new sects, have been made manifest as prophets of our mission in the third, fourth and fifth of the above mentioned five German volumes; and particularly Doctor Martin Luther appears as a great pope, or as a great prophet, since his birth in "Eisleben," that means the "Life in Ice," which is death, and which domineered, particularly since the time in which many people have acknowledged Luther and other founders of Protestant parties and sects as the leaders of their faith, which, without works, also in the case that it would be divine truth, could not bring nations into life.

Since Luther's public appearance against the Pope of Rome, A. D. 1517,

until his death on the 18th of February, 1546, there are most remarkable correspondences between the memorable events in his life and the memorable events in my life, from A. D. 1817 till 1846. Three hundred years intervened between his memorable acts and my memorable acts. But he died on the 18th February, 1546, and I was initiated to this my mission, as readers should recollect, on the 18th February, 1838; and then, during eight years, admirable performances and interpretations, as well as energetic exhortations and warnings, continued till in the year 1846 a great door was opened to the execution of tremendous Divine judgments, which commenced A. D., 1846, in the war of the United States with Mexico, and continued, then, on a grand scale in the Revolutionary wars in Europe, from A. D. 1848, and at length they are, especially during President Lincoln's Administration, exhibited in the grandest style, in America, on account that our warnings have been despised. ✓

You may expect, also, quite remarkable correspondences in the acts of Doctor Bengel's life with the acts of my life; he having been the Representative of the body of messengers who are collectively styled "the second angel," (Rev. xiv: 8.) He appeared two hundred years after Luther; and we have already made the remark on one of the preceding pages, that in the year 1740 his German work—"Revelation Explained"—has been published, and exactly one hundred years afterwards, on Easter Saturday of the year 1840, the third German volume of my works appeared, in which, besides other unexpected disclosures also, it was shown, that with the edition of Doctor Bengel's above mentioned work, the message of the second angel commenced, (Rev. xiv: 8,) and in which the most remarkable correspondences between Doctor Bengel's life and my life have been explained. Before writing that volume, I did not know that our mission has been so manifoldly prophesied in the Bible as well as through the centuries of the Christian era, and so superabundantly typified as the spirit has made manifest, while I was writing that volume. At that time I was fully instructed that the message of the first angel, (Rev. xiv: 6,) commences with Doctor Luther, and the second message, (Rev. xiv: 8,) with Doctor Bengel. But the Proclamation of the fall of Babylon, in Rev. xiv: 8, is quite different from the Proclamation in Rev. xviii: 1—3. The former was made prophetically, while Doctor Bengel was showing the future time in which it was to take place; and not only those of his school who were aroused by his disclosures to farther developments, but also those who, independently from him, were pointing to the times in which the fall of Babylon had to take place, are included in the prophecy of the second angel, (Rev. xiv: 8.) But the Proclamation, according to the first three verses of the 18th chapter of the Revelation, was accomplished by our Mediumship on Easter Sunday, April 15th, 1838, after my having received three times the order from the angel having great power, (Rev. xviii: 1,) to take those of the ninetieth and the hundredth places of our catalogue of the one hundred and forty-four witnesses, who have been spoken of in this document, and to excommunicate those who are comprehended in the names of those places. After the execution of that excommunication, it has been gradually disclosed by my mediumship, that those who have put the names on the ninetieth and hundredth places of our catalogue, did not put their own names, but have been brought before me by the most qualified departed representatives of the beast and its ten horns, and have put as their mediums the most suitable names for expressing the mysteries of the beast with seven heads and ten horns, and that in that excommunication, the proclamation of the fall of Babylon, (Rev. xviii: 1,) was included.

With disclosures of these mysteries on hundreds of pages of my volumes, the astonishing light was developed, which will lighten the whole earth, when the voice from heaven, (Rev. xviii: 4,) will be raised, that is, when mes-

sengers will understand the voice of the angel from heaven, (Rev. xviii: 1,) and will spread it on the globe. The angel in the first verse of the 18th chapter of the Revelation, is the same departed martyr as Rev. xiv: 14. He was my leader in what I have performed in the Roman Catholic Church by virtue of my present mission. His name and his offices before his departure from his exterior body into the sphere of spirits, in which Christ presides, and why he was found to be best qualified for that office, you will read in my larger works; this document being only a concentration of manifold testimony for our divine mission, and a preparation to inspire you to become anxious to study, what, by our heavenly sphere of the true spiritual life, has been prepared, to be used by mortal men to draw them and their departed friends from the lower and lowest spheres into our sphere of harmony and peace.

We have, in this document, concentrated as much as would be sufficient for everybody who would digest it, to be so convinced of our heavenly mission as we are concentration of testimony, when few testimonies are convincing, belongs not to conviction, but spreads more light upon the subject. It would be easy to give the name of the glorious martyr in Rev. xiv: 14 and xviii: 1. But the name, without showing that in both passages it is one, and the same angel or messenger and who this angel is, and why he was found in the heavenly congress to be best qualified for the execution of that office, could be only understood by those who would read the whole in connexion with many astonishing testimonies, which could not be mentioned in this document, in which we have indicated only as much as is superabundantly sufficient for those who read and comprehend the whole of this small pamphlet, that they are convinced that the spirit of truth has prophesied, regarding our mission not only in the Bible, but also in many prophecies through the course of centuries of the Christian era, amongst which is one of the most remarkable—the following passage:

"There shall arise a branch from the root of Jesse, who shall perform such remarkable wonders through the power of the Almighty God, as shall effectually convince the world of his divine authority, and shall cause eventually the remnant of all nations to be of one heart, one mind, and one religion; when there shall be no more wars among mankind," &c.—on the eighth or last page of "The flaming sword, New London, Starr & Farnham printers, corner State and Main Streets, 1857." That edition has been handed to me by a Rogerin Quaker, in Mystic, Connecticut, a few days before my meeting in Hartford, Connecticut, with adventists who have occasioned this document.

✓ On those eight pages is a prophetic phenomenon, exhibited towards the end of the last century, regarding the United States of North America during the sixteen presidents, Abraham Lincoln included, with such characteristic marks as could be given only by the power which controls the course of nations. No man could understand that prophecy in all its parts during this civil war, without having been initiated into the mysteries of our divine mission; but I did find, also, no body who have understood it, at least so far as at the commencement of this civil war, it could be understood without the knowledge of our mission. That prophetic phenomenon contains the number of presidents of the United States, and distinguishes those who came from the States which finally seceded, from those who came from the Northern States of the Union; it portended the war of the United States with England in the years 1812 till 1814, the intermediate state between that war and this civil war, the prophetic condition of nations during that time, the commencement of which was A. D. 1814, solemnized at our prophetic celebration of "the emblematical harmonious day," at which celebration I received Dante's Divine Comedy for the first premium, and have given in this document as many hints regarding the five hundred and ten and five messenger of God as sufficient to know him, representing the body of messengers, by

whom the strangling of the harlot, and the giant who sins with the harlot, will be accomplished. He is the same as "the branch from the root of Jesse," spoken of in the above alleged passage. How our mission is said to be "a branch from the root of Jesse," you may collect from all that has been said in this document; and what you could not find yourselves, you may wait for further explanations from our treasury, which is inexhaustible. But I have mentioned at the close of this document, amongst the many prophecies delivered by American prophets and testifying our divine mission, a peculiar one, which has been handed to me by an old prophetess in Ohio, A. D. 1861, under unexpected circumstances, at a spirit room built by a Quaker. I was moved to write a treatise, explaining said prophecy in connexion with other "remarkable wonders," testifying our mission. At that occasion I received said prophecy in an edition of 1848. That edition agrees in other points with the above quoted edition, except that it has the year 1792; but the quoted edition has the year 1798 as the year in which Timothy P Walker has received said prophecy, while he was moving from his native State, Connecticut, into the State of Vermont. It is manifest, that regarding the year there is a typographical mistake in one or the other edition; but in the day on which he had received the prophecy and in other circumstances, both editions agree. The publisher of the New London edition writes, in his introductory remarks: "The following phenomenon happened within the circle of my acquaintance, and the truth of it here is unquestionable," &c. It would have been impossible to invent the prophecy in the years in which it was printed. And also now, no body could invent it without having besides a sufficient knowledge, not only of the history of the United States, but also of our divine mission. And in this case, too, the form in which it is exhibited would be a great miracle.

I found proper, in regard to "The Flaming Sword! or, A Sign from Heaven," to give some hints to arouse your desire to read the wonders and signs which are concentrated in the manuscript in which said prophecy, in connexion with many other unexpected wonders, has been explained, to be published when the American and other nations will be anxious to study it.

Remark: I wrote above that either in the year 1792 or in the year 1798, is a typographical mistake. But after having written that I looked at the dates of the accession of States, to wit, before the year 1798 to the original thirteen States. Vermont was admitted March 4th, 1791; Kentucky, June 1st, 1792; Tennessee, June 1st, 1796. The other States came after the year 1798 into the Union. Tennessee is, therefore, the sixteenth State. I met with several who have read that prophecy, and have tried to explain it. I asked them what they thought about the sixteen stars spoken of in that prophecy. They answered that those stars were the sixteen States, having been in existence about the time in which the prophecy was given. From that circumstance the date 1792 might have been purposely altered in 1798, to correspond with the existence of sixteen States. In the manuscript in which I have explained this prophecy, with other admirable prophecies, the year 1792 was kept fast according to the edition of 1848, in which I have received the prophecy; and I would retain that year as the year in which the prophecy was received by Timothy C Walker, except if I would have positive proof that it was given in the year 1798; because those who have tried to explain it, were, in reference to several points as well as in reference to the "sixteen stars," very much mistaken when they took them for the sixteen states; because there are most striking evidences in the prophecy testifying that the sixteen stars are the sixteen presidents, nine of whom came from the States which repudiated the sixteenth president and seceded, and by their secession occasioned the civil war spoken of in the prophecy. This war is the most dreadful lesson, by which the obdurate nations will be finally aroused to learn and to know "the remarkable wonders which are performed through the power of the Almighty God, and shall effec-

tually convince the world of our divine authority, or, what is the same, of our divine mission. People are generally, in other religious points as well, as respecting the wonders inaccurate in their expressions, attributing to the apostles or messengers what is effected by the invisible agents in connexion with what the messengers perform, under heavenly direction, by virtue of their mission. We have mentioned here the State of Tennessee as the sixteenth of the United States. The number *sixteen* is so remarkable in our spirit language by numbers, that John's disciples were disputing whether John has used (Rev. xiii. 18) the number six hundred and sixty-six or the number sixteen. At length, by divine authority, we have received the name which comprehends, besides all other mysteries also, the number six hundred and sixty-six, (Rev. xiii: 18,) and have performed, under the direction of the same divine authority, all that was required according to prophecies; and while we were explaining the mysteries, we have made great use of the number sixteen for an illustration of the number six hundred and sixty-six, (Rev. xiii: 18.) To wit: The number sixteen comprehends, according to our spirit language by numbers, the combination of the mysteries of the beast and its image; or its ten horns. The commemoration of Tennessee, being the sixteenth of the United States, occasioned the mentioning of this mysterious number, without further interpretation, except that the beast itself being the eighth king, (Rev. xvii: 11,) with President Harrison the second octava to the fulfilment of grand prophecies, for the abolition of that beast, has commenced, so that President Harrison having died as prophet, after having been exactly one month president of the United States, and the steamboat, with the prophetic name "President," having disappeared at the death of President Harrison, in the depth of the ocean, then under heavenly directions our applications have been made to the seven following presidents, showing what their highest duty was, to prevent the most dreadful civil war, and to draw monarchs on the true Republican or true Christian ground, and to cement the union of the States of North America, and spread the true Republican Union, by the power of Christ's spirit, under the direction of the heavenly agents.

This document being only a preparation to farther disclosures of the mysteries for the introduction of Christ's peaceable reign, we have concentrated in it only as much as should be for every reader superabundantly convincing, that our mission is from the highest sphere from which mortal men may receive communications, and that all who oppose this mission are under the influence of spirits of delusion and destruction. Those who have perused this document with attention know that during the campaign for the Presidential election, in which Harrison was elected president, our heavenly message should have been proclaimed with power, and that those who have recommended each his candidate, should have instructed their candidates in our heavenly message, and proclaimed and assured the people that their candidates were well instructed in regard to our divine mission and our message of peace. But that has been neglected in that, as well as in all following presidential campaigns, and presidents, and others in high offices, although exhorted and assured by us that it was impossible to establish real union and peace without knowledge and application of our heavenly message, would not care for our warning, but after Harrison's prophetic death, in connexion with each of his successors, at our application to them, wonders and signs have been given, testifying the dreadful condition of the country and the approaching judgments, if the government and the people would not make use of the means prepared in our mission. So large a treatise as this treatise is, would explain very little of the wonders and signs which have been given while we were trying the spirits of the seven Presidents of the United States after President Harrison's death, but, whereas none of them nor people would accept our offer and make use of it, they must feel the

dreadful consequences; those as well who are yet living in mortal bodies, as the departed. Having mentioned Tennessee, being the sixteenth of the States, I add that in that State extraordinary signs and wonders have been given. I was sent, A. D. 1848, into that State to prepare to build, on Cumberland Mountain, of Tennessee, our "Peace-Union-Hall." When the revolutionary war broke out in Europe, and Ferdinand, Emperor of Austria, was compelled to give a constitution, and I read it on the 18th April, 1848, I was then inspired on the 19th, which was the Emperor's birth-day, to write him the last time, informing him that I was ready to come and show practically how to make the right use of the free press, which was guaranteed in that constitution, that we might have commenced in his empire the promised new era of harmony and peace, if he had been ready to support the constitution. After having sent that document to the Austrian government, I had some other performances in the State and the city of New York, and then I was directed to start from New York to Charleston, South Carolina, and from thence to Tennessee, to prepare to establish on Cumberland mountain the "Peace-Union-Hall." At length I was expecting, in Nashville, the capital of Tennessee, an answer from the Austrian Empire. On the 14th September, 1848, at noon-time, directly after my arrival in that city, I went to the post-office in the expectation to receive there an answer from the Austrian government. Church-bells were giving fire alarm while I was going to the post-office. Some were inquiring where the fire was, and others answered that it was in the Presbyterian Church, on Church street; but some remarked that in the church was no one cooking dinner. I inquired in the mean time for letters in the post-office, but I have not received the expected letter, and I returned towards Church street while the whole Presbyterian church was involved in fire. I was surrounded with crowds of spectators gazing on the solemn spectacle. But in the night, from the 14th to the 15th September, 1848, a messenger from the heavenly congress has brought the order, to proclaim in Nashville that that was a prophetic fire, testifying that a great fire would soon break out of the churches of the Austrian Empire, on account that the great offer sent to that government by virtue of our mission, has not been regarded, and that that fire would be only a type of the fire which would break out of the churches of the United States, and would effect the greatest devastation of human life and property. I have proclaimed then, on the next Sunday before noon, in German, and after noon in the English language, in the Masonic Hall of Nashville, opposite the church, the ruins of which were yet smoking, the approaching judgments to this perverse generation.

With that fire on the 14th September, 1848, or on the feast of the exaltation of the cross, many other signs and wonders were connected, prophesying the tremendous events of this civil war. You will learn to know those signs in due time, as well as also the wonders and signs which were given, A. D. 1861, while we were offering our message of peace in other places, as well as particularly in Nashville, to political heads as well as to the ministers of the "Methodist book-concern," and of other religious concerns and sects, while they were fomenting war and preparing secession. If they had received our heavenly message and spread it with power from on high, they would have prevailed against the spirit of war and commenced to reduce all States into the true Union. But they have been inspired by the fire of war which broke out of the churches and consumed an enormous amount of human life and property. On the exaltation of the cross, according to the Roman Catholic prophetic calendar, September 14, 1848, the great prophecy was given on Church street of Nashville, and the cursed cross is exalted on account that ministers, instead of having preached long time ago the glorious resurrection of the dry bones of the 37th chapter of Ezekiel, with divine au-



thority, which gives in manifold ways testimony to our mission, have supported the cross which people have to bear, while hundreds of thousands of men are killed. During our preparations to the office of this mission, as well as particularly since our initiation to this office by heavenly agents, on Sunday, Sexagesima, the 18th February, 1838, memorable events happened according to the prophetic calendar, and this civil war is so controlled by our heavenly agents, that when the American nation were so bewitched by spirits of delusion, that they were running headlong into destruction, they were so controlled in their warlike enterprise, that most remarkable battles occurred on most suitable days, according to the prophetic calendar, that when they will learn our message, they will comprehend their present most dreadful situation and the means which are offered them to be liberated and brought into the promised new era. It depends not upon me, but upon you, to prevent destruction and desolation also in those places, the inhabitants of which appear to be secure as the sheep when they are carried into the slaughter-house.

If you digest the hints given on these pages, those amongst you who have means will send them to support our mission, in which we must improve the desolate place of our Peace-Union-Hall. Five hundred acres of land, in a very healthy and most beautiful situation, have been bought for our institutions in Christ's peaceable reign. But men would not hear, and they must feel the dreadful consequences of their obstinacy. At length we expect that readers will hear and become our fellow-laborers by doing all in their power for the support of our mission. We have published in newspapers of this county the following article, which has been copied also in some other newspapers :

*Unexpected preparations by our Lord and His Christ for the glorious Union of all Nations in the promised Universal Republic of Truth and Righteousness.*

"Behold I come as a thief." (Rev. xvi. 15.) He came and performed by His heavenly armies great wonders and signs, which I was explaining under the direction of His agents since the year 1838, and which must be understood by governments and nations for harmony and peace on earth. But although I have published a number of volumes and pamphlets, partly in German, partly in English, people remained obstinate in these days of Noah, till a great flood of tribulations has reached the United States, which cannot be liberated without the use of the means which our Master has disclosed in our mission for the triumph of the true republican union against monarchical speculations.

In all my publications much has been disclosed for this purpose ; but much remained also to me, so concealed, that it commenced to be developed after its publication. In this respect we mention here the book : "Secret Enemies of true Republicanism. Most important developments regarding the inner life of man and the spirit world, in order to abolish revolutions and wars and to establish permanent peace on earth," &c. It was printed the same time, in summer, 1859, as the Peace-Union-Hall was built. Invitation has been made for conventions in that hall, to learn what our Master has prepared for union and peace of nations. But our invitation not having been regarded, at length the tremendous civil war broke out and the Peace-Union-Hall remained desolate, and the wonders and signs which have been concealed in that book commenced to be more and more manifest, and while travelling in Canada, I was inspired, in the year 1862, to write manuscript for a Latin work, and explain in that manuscript what our Lord and His heavenly armies have concealed in the English book with the above copied title for conversion of the Pope and other monarchs and their subjects into true republicans.

And you, men and women of Perry county and neighborhood, and all who will read this announcement, should become the first apostles to all monarchs, by affording means for publishing said Latin manuscript, to enable us to send copies as donations to political and ecclesiastical heads of all civilized nations. To be inspired for the great apostleship you must know the contents of the Latin manuscript. For this purpose we invite you to a meeting in our Peace-Union-Hall, near Donnally's Mill, Perry county, Pa. The nearest railroad station for strangers is Millerstown, in the same county. The meeting will commence precisely at 10 o'clock, A. M., on the third Sunday after Easter, (April 17, 1864,) and with an intermediate short recess will continue until 4 o'clock, P. M. Passages from the English book with the above copied title will be read, and the wonders and signs which have been concealed by heavenly powers in those passages, will be explained by me. Every one at that meeting should be provided with some means to assist the great mission. Those who will be inspired to learn what is required to become Christ's legates, will remain and study with me through the whole week the mysteries for Christ's peaceable reign on earth, and on the 24th April, the 4th Sunday after Easter, each of them will preach as much as time will allow from 10 o'clock, A. M., till 4 o'clock, P. M., in the same hall, in which we expect, on both Sundays, many hearers.

ANDREW B. SMOLNIKER.

Illyricus, Rom. xv. 19. Lithopolitanus, Daniel ii. 45.

March 29, 1864.

Neighbors would not yet hear also this strong appeal, by which we were expecting to move them for co-operation to commence to improve the place and to prepare for raising buildings for the institutions of the promised new era. But they have not yet been inclined to study our heavenly message and the credentials by which it is supported. We expect, therefore, that those who are afar will give to the neighbors of the Peace-Union-Hall good example, and study these pages so often as necessary to comprehend the connexion of the whole, and to look as deep as possible into the inner state of human affairs, and to know the invisible agents by whose influence men were actuated to all the deeds, the terrible consequences of which are more and more visible on account that the heavenly message was neglected, by the right use of which the existing hell into which this earth has been converted, would have disappeared, and the new heaven on the new earth would have flourished. But our message of peace having been despised, men never have been in so vastly an extension "tormented with fire and brimstone," (Rev. xiv. 10,) as in the present civil war in the States of North America. The smoke of the torment of the worshippers of the beast and its image or its ten horns, "ascended up for ever and ever," that is, according to the Greek text, "for ages of ages," that is, through the ages from the edition of the Revelation until this hour. The worshippers of the beast and its image "have no rest day nor night." These hints, as addition to all that has been mentioned on the preceding pages, may suffice to feel the meaning of the 9th, 10th and 11th verses of the 14th chapter of the Revelation, on which to give further explanations is no room; because I wished, without the long "remark," to send the preceding pages to the kingdoms of this world, to become "the kingdom of our Lord and of His Christ. (Rev. xi. 15.) The plural number "the kingdoms of our Lord and His Christ," as the vulgar editions read, is one of the manifold mistakes with which the editions of the Bible in the original text, as well as in translations, are filled. Christ's peaceable reign or government will be one government on the whole globe, and that government will be a true republican government, with a true republican centre, to which truth and righteousness will flow from all quarters

of the globe. All that is true and good for mankind, wheresoever and by whomsoever discovered, will be sent to the centre, and there all means will be ready to examine it, whether it is truly good and right or not; and whatsoever will be found true and good for mankind, will be spread from the centre to all quarters of the globe. I am not an infallible pope, but our divine mission is, to put the principle of the apostle Paul: "Prove all things; hold fast that which is good," (1 Thes. v. 21,) in operation for the benefit of all men, by co-operation of all who will discover any improvement in intellectual, moral, or physical respect for the human race. They will be at liberty and also invited to send it to the centre, to be spread from thence on the globe. Editors will be subject to the control of mankind, so that if any one in any part of the globe will discover any mistake in what will be published in our periodical, and will feel to be able to prove it by sufficient evidences, will be bound to do so, and editors will be bound to publish it with their remarks, if they will find it necessary to add some remarks to enable those who will be competent to judge about that object, that truth will triumph, which will make nations free.

The "third treatise" of the often quoted book, "Secret Enemies of True Republicanism," was written during the war of Emperor Napoleon III. and his Allies against the Emperor of Austria, and its inscription on the 88th page of that book reads: "The war in Europe, its remote and recent causes in connexion with our epistle to the Bishops of Illyria, to be communicated to the Emperors of Austria and France for the resurrection of the mortals as well as their departed friends from their misery and distress into the state of true happiness." And from the 108th page of that treatise, I extract here the following passages. Dr. Randolph tells: "I was a medium about eight years, during which time I made three thousand speeches," &c. "And to-day I had rather seen the cholera in my house than be a spiritual medium! For years I have lived alone for spiritualism and its cognates. Henceforth I live to combat many of the identical doctrines that I once accepted as heavenly truths. I enter the arena against what in my soul I believe to be the most tremendous enemy of God, morals and religion, that ever found foothold on the earth—the most seductive, hence most dangerous form of sensualism that ever cursed a nation, age or people."

Confessions of this medium appeared in print just when I was writing that treatise, and copied some passages into it with some remarks, that that doctor has been exhorted a long time before that to study our publications and come on our ground. But he did not take heed to our warnings, till at length, exactly when his testimony suited into our book, I read in a newspaper his report, from which I copied some extracts, and then my text reads on the 108th page as follows: "If Dr. Randolph had been brought from spirits of delusion on our ground, he would have assisted us to open the door for the new era. But he returned to the sects, from which spirits commenced to manifest themselves in their materialistic deluding manner, till we commenced to show what they were, and then they commenced to be caught in their lies, and many spiritualists commenced to be scared; but they would not progress on our ground, and returned to professed materialism and sectarianism. But the concentration of all abominations of the perverted spiritualism is in the Papal Imperial Royal courts. Many spirits delude monarchs and their supporters, either openly by peculiar manifestations, or without such manifestations deceiving them secretly," &c.

We have read manifold reports regarding Emperor Napoleon III. and his spiritualism. At length Mr. D. D. Home's book entitled, "Incidents in My Life," appeared last year in New York. That book in connexion with other reports, although the medium known generally as Hume, but writing his name as Home, does not explain the secrets which have been experienced

while this medium visited the courts of the Emperors of France, of Russia and of other monarchs. Our Master has prepared in manifold ways the means by which "the kings of the earth" will be awakened to bring their glory and honor into the New Jerusalem, (Rev. xxi. 24,) into the dispensation of the fullness of times, (Ephes. i. 10,) in which nations will be united and enjoy peace, and all emperors and kings and all other political and ecclesiastical officers will have so excellent occupations, that their present occupations in comparison to their future occupations will appear to be miserable and wretched, producing distress and death, while the occupations in the new dispensation will lead nations into the true life which will continue after our departure into all eternity. But the question is, whether all emperors, kings and other grandes of this world will arise and enter into the new era. I do not expect this, but I expect, that when one great man, as he now appears, according to the notions and fashions of this world, will understand his present condition and the real greatness to which he is called, he will draw many others into the new era. Take, for instance, Emperor Napoleon III. His uncle, Napoleon I., has been made manifest to him in his exterior materialistic condition. He appeared also to me in the same condition; but he was compelled by my directors to enter into his inner real condition. It happened on the 24th day of June, 1839, and the solemn spectacle has been published in my third German volume, A. D. 1840, and it has been afterwards at different occasions repeated; and at length in my book, "Secret Enemies of True Republicanism," &c., which appeared in print in August, 1859, the substance of that presentation has been so exhibited, that those ministering angels who count in my work pages and lines and also days for their setting in type, have so calculated according to our spirit language by numbers and our prophetic calendar, that that portion of manuscript was given to the printer three days before the battle of Solferino, which was fought on the same 24th day of June, twenty years after the presentation of Emperor Napoleon I. before me. The spirit who was my director, urged me, that I related in that book twice the manifestation of the departed Napoleon, as it took place on the 24th day of June, 1839, in my presence; and both times the spirit gave most astonishing testimony during the composition of those lines, that the same Napoleon I. who appeared before me on the 24th of June, 1839, was the leader of Napoleon III. at the battle of Solferino, on the 24th of June, 1859, and that these memorable events were great preparations to draw monarchs on our true Christian or true republican ground. The book, "Secret Enemies of True Republicanism," is the foundation to the mentioned Latin work, which spreads unexpected light on that connection of the manifestation of Napoleon I. to me with the departed Napoleon's influence at the battle of Solferino, and there are many unexpected disclosures given in that English book, and farther explanations were given in the Latin manuscript, regarding the real condition of the departed Napoleon in the spirit world as well as regarding the spirit world in general, so that we expect, that those for whom these hints should not be sufficient, will be drawn into the new era by the Latin work and its translations and by those who will understand the work; although we have mentioned in this pamphlet so much as sufficient for every searcher after truth to be convinced of our divine mission; but the farther he will study our works, the more his knowledge of the divine economy in the guidance of the human race gradually into the promised new era of harmony and peace, will be enlarged and his true life into eternal happiness, will be sustained. If you ask, what will be if some governors and kings of this world would be converted, and others would remain obstinate. When the power of the spirit of truth and righteousness will be received by some and put in operation, the obstinate will not be able to withstand, but will be either converted or they will perish.

## EXTRAORDINARY CASE

Providentially prepared for Judges, Lawyers and Courts in general, and particularly for the citizens of the United States of North America, to awaken and move them for co-operation with us to introduce the promised Universal Republic of Truth and Righteousness.

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N B.—To understand the following pages you must study first with all possible attention the preceding pages of this volume.

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ACCORDING to our intention a pamphlet of a few pages was to be published, comprehending only as much as sufficient to convince searchers after truth of our divine mission to establish Christ's peaceable reign or the dispensation of the fulness of times, (Ephes. i. 10,) which will be the universal republic of truth and righteousness.

I, myself alone, also in the case that I would be a young man, instead of being already 68 or 69 years old, could do nothing in this respect. But I was a medium, or an instrument of the sphere, or the congress, or the armies, whose president or chief captain is Jesus Christ; and under the direction of messengers from that sphere I have performed and explained, what when it will be understood and put in operation by mortal men, will produce, what has been promised. To commence to act with us, is not necessary to know all that has been disclosed by our instrumentality. To learn all this, would require more talent and time than most persons would be able to expend, also if they would commence early in their youth and continue to an old age to study my books, which contain the development of what happened in this age according to prophecies of past ages, that nations might learn to consider the history of mankind as it must be considered for the commencement of the new era of harmony and peace, and that every individual might comprehend as much as necessary for action, that all might co-operate for the grand object. When I was perfectly convinced of my mission, and forsook what would have hindered me in this mission, I understood very little of what has been mentioned on the preceding pages. But as soon as I understood as much as sufficient that I knew my calling by Christ and his congress, I followed the heavenly call. This mission being not the mission of one man, but the mission to which all men and women are called, who are able to do any thing for the accomplishment of the grand object, every reader who understands the contents of this book, will awaken as many of his fellow-men as he or she is able to reach either personally or by letters, and will endeavour to move them for co-operation. The following "Extraordinary Case" will double or triple this pamphlet, to encourage those who need some additional encouragement to what has been disclosed on the preceding pages, to follow our example and to forsake all that would hinder them in co-operating with us. The substance of the extraordinary case is as follows: A. D. 1852 I became acquainted with a man whose first name is Peter, a shoemaker by

trade. He came a few years before that from England and told me, that after having been in England a Mormon preacher, he had left the Mormons on account that he could not approve all that is in their creed and in their practice. From my conversation with him I thought that polygamy did principally offend him. He seemed to take great interest in our message of peace and in our plan for associations to commence the promised new era. I visited Philadelphia at different times, and after having spent in the years 1839, 1841 and 1842 a large portion of time in that city, printing the 2d, 4th and 5th of the often-mentioned five German volumes, afterwards I stopped generally only a few days in Philadelphia, when I came on business of my mission to that city. Peter complained at length, that his trade did not suit his health. Having professed that he understood also gardening, farming, &c., I advised him to move in the country, and I gave him direction to the place in which some farmers appeared to take interest in our message, that he might prepare them to start a settlement according to our plan to concentrate there our operations for the fulfilment of the grand promise. That place not having been congenial with Peter's aspirations, he found three miles from thence a family very congenial with him and his family, and the landlord had also a large tract of land suitable for our work. Peter seemed to have prepared what was required for commencing there to start our first community and a provisional centre of our peace-union. Some neighbours who appeared to be more favorable to our plan than others, have been invited to our meeting, and I read to all the plan, according to which settlements for the promised new era should be started.

The plan was at that time in manuscript. Peter took the greatest interest in it, and his landlord agreed with him, and we came to the conclusion to start there the first settlement for the new era. The principal hindrance seemed to be, that I found that family to be too carnal. But when I was in hopes, that they would be reached and drawn on our ground, the contrary was shown to me in a vision, and on the next following day I tried that landlord and his wife, and that vision has been fulfilled, and I have declared, that that was not the place for starting the intended settlement. And then the place which we now occupy, in Tuscarora Township, Perry Co., Pa., was shown, to start a provisional peace-union centre, for the preparations required for peace and all other blessings which are connected with peace. In such cases all is shown, what is to be done, without my knowledge what the heavenly directors intend to bring to day-light by our enterprises. Robert D. Eldridge has paid for the land according to our plan which appeared in print from the 171st to the 202d page of the book, "Secret Enemies of True Republicanism," &c. According to that plan "Peace-Union settlements will be communities of goods," and preparations for the true matrimony, which excludes all carnal copulation, except for the generation of children in the right season, in which the husband performs his duty with his own wife. The true matrimony excludes all fornication, adultery, and all that leads to lasciviousness.

In the deeds, I and Robert D. Eldridge appear as trustees of the Peace-Union property. I am not bound to any place, but am working where the duty of my mission requires it, and Eldridge having also his business in other places, we have invited Peter to come and take charge of the Peace-Union property. His family name, we omit here, and give the substance for a general instruction. We have called him according to the direction of our leaders, he having manifested great zeal for starting a Peace-Union settlement. Page 199 he is spoken of as "an extraordinary medium, who had been, in England, an Elder amongst the Baptizers." According to heavenly wisdom, his family name does not appear in that nor in any other of my books, nor was he called before, but after the print of that book, to take charge of

the Peace-Union property. Mormons belonging also to the sects of Baptists, or Baptizers, of the last fashion of sects, we found proper to use the general name of Baptizers or Baptists, and have mentioned him at the occasion at which he wrote a letter, from which I have copied on the quoted page the following passage: "I came on foot to Springhill, Peace-Union centre, a long walk of about seventeen miles, in hot weather. We had raised the frame work of the large hall. The day (the 11th August, 1859,) was fine, and all things went on well, and the work that is done looks well and in good order. All kinds of rumors and talk: 'What the house is for?' &c."

From the quoted passage you see that the man had so great a zeal that he came a distance of seventeen miles to assist the raising of the building. And after the hall had been finished, we held a convention, in which, besides Eldridge, Peter was the most prominent actor. The book containing the plan for our communities was printed while the hall was built, and was then read in that convention. Peter came and took charge of the Peace-Union property before that convention, he having manifested a long time before we had bought the land, great zeal to start a Peace-Union settlement according to our plan. He moved to the Peace-Union with all he had, poor house furniture, poor kitchen apparatus, some animals, grain and other vegetables; but he has invested his property in our Peace-Union community after that convention.

After all preceding testimonies that he was acting several years before that with us as a pioneer of our association for starting a Peace-Union settlement, the seal to all preceding actions was the investment of his property into our Peace-Union community, according to the paragraph on the 184th page of the book. That paragraph, before we commenced to invest his property, was read to him and his wife, his daughter, his only living child, at that time about 14 years of age, having been present. I copy here the whole paragraph, which reads:

"Every individual who determines to enter into our community, brings all his property into it, after having settled all his business in the world. This property, according to our principles, will be taken in possession by the community, and if it is not money, but other property, it will be valued according to a very moderate price, and its value and the amount of money, if he brings any, will be put into the ledger of the community, and a receipt will be given to him or her under the provisions mentioned as follows: In the possible but not probable case, that he or she should return to the former fashion, the value of the property would be returned, although not directly, but when the community would find it easy to do so. In the mean time they would exchange the receipt which he or she received at the delivery of their property, with a note containing the amount of money and the time when the community promise to pay, according to the value or course of money at the time received and at the time in which it would be paid to him. For instance, if a dollar received would have at the time in which it would be paid, only the value of ten cents, ten cents would be paid to him or her instead of a dollar, without any interest; because the step should be made after earnest reflection and determination, and with this provision we must deter hypocrites from joining our Peace-Union; but to those who would be feeble, all possible assistance would be given to strengthen them in the work which they would commence. In the true community, when it will flourish, everybody will enjoy as much of its riches as is required for his bodily strength and for such an intellectual and moral improvement as to enrich as much his spirit as his faculties will be prepared to receive, that after his departure he or she enters into a happy abode of our Peace-Union."

Here we must remark that, in this "extraordinary case," I made some con-

cessions, and said that Peter with his family, being the first with their property at our Peace-Union community, we will not value it "according to a very moderate price," but as it would be worth, if we would buy and transport it to the place. Then Peter and his wife valued each article separately, and I controlled their operation. I do not recollect that I had interfered with their valuing for deducting from their appraisal, but in some cases I interfered for a higher price than they themselves stated, so that in the whole, I suppose thirty-three (33) dollars have been given them more than they have valued their articles, which our Peace-Union community have bought from them, and I, by virtue of my mission, representing the Peace-Union, have given them the written certificate of the amount of money which our community confessed to owe to said Peter for the articles which have been bought from him. The value of each of those articles "has been put into the ledger of the community." Here we remark that Peter was the first pioneer on the Peace-Union settlement, on which only the Peace-Union Hall has been finished and the convention held, which was attended by distracted people, who came rather to satisfy their curiosity than to learn truth and act accordingly. Besides a large tract of land, farm-house and barn, there was nothing on the place except what the former owner left, and what we have bought from Peter after he had taken the charge of the place. And when we have bought his articles we had no new ledger or new book of accounts, and it was doubtful that the next store, in a distance of two miles, had any book of this kind. But Peter had a ledger, or book of accounts, a portion of which was blank; and I said, that we might put the articles bought from him, and how much we have paid for each of them, as well as other accounts, in that book, and that he should put all receipts and expenses in the same book; but as soon as he would come in a store in which he could find a new ledger, he should buy it and transcribe the accounts of our community into the new ledger. He has promised to do so, and I started for other States in my mission, of greater importance than to direct my attention to the trifles on our "Peace-Union settlement."

At my return I found Peter insolent, mentioning matters with which, as he knew, I was disgusted. For instance, he affirmed that the Mormon head, Joseph Smith, was right before his fall. Any point, I mention, would need more or less explanation. He could read what has been published already, A. D. 1841, in my fourth German volume, which has been directly translated into English, regarding the Mormon prophet Joe Smith. But Peter himself was a medium of strong Mormon delusion, which, after he had taken charge of our place, was gradually more and more visible. In those circumstances I found best to let Peter pursue his course in the expectation that it would have finally a glorious issue.

Peter told me, while he was yet in Philadelphia, that he was in possession of the art to bring a man whose life would be a hindrance to his enterprises, within a year to death, without any infliction to his body and without use of any poison. I gave him the necessary rebuke, with the remark, that this was nothing new, but would be in opposition to the moral laws and duties of men. After having taken charge of the Peace-Union property, Peter, his wife and daughter, were united to attack me together, whenever I made some corrective remark. My words have been perverted and I was abused. I came sometimes to write some manuscript on our very healthy and beautiful place; but discrepancy of spirits did not let me stay there a long time.

Peter has brought to me, after having taken the charge of our Peace-Union property, the unexpected message that his daughter never will forgive me. I replied, that I did not recollect any instance in which I would have offended her. He remarked that my reproach of her behaviour with Thomas (who was Peter's apprentice,) offended her. I said that I have spoken nothing



that should have offended her ; but for what I said she should have been very thankful, because it was said in her behalf. But from that moment she behaved so towards me, as a person having a deeply rooted grudge towards another person. I was patiently observing the strange spirit manifestations. There came another message, that she never will join with the Peace-Union. When her parents joined, by investing their property into it, and by taking charge of the Peace-Union property, not on shares, but as members of the community, she, not having been of age, was at liberty to join at the proper time or to go her own way. But we demanded from her and her parents to conform to the rules of the community as long as she would remain on the place. I was mostly absent, and found those who knew more or less about our message, not sufficiently prepared to move to our Peace-Union ; but Peter has brought a family, about which was soon evident that to keep them would ruin the community, and I insisted, and they left the place. At length an old man came with his good horse and wagon. He made his living particularly with selling medicine, but understood also well gardening, farming, &c., and he and his wife, while she was living, have given great support to our mission. I have not called that man to our place, but he came with the desire to help us and to depart near me into the spirit world. I would not give him the advice to invest in our community what he has brought to the place, because I knew that Peter would not tolerate him, that his scheme, or the scheme of the Mormon demon by whom he was possessed and directed, might not be discovered ; because from all that will follow in connexion with what we have already mentioned, it will be evident that Peter, by asserting, whenever he would renew my wound, that Joseph Smith was right before his fall, meant that Joseph Smith was right before the introduction of polygamy. To wit, Joseph Smith was from his childhood a corrupt, lascivious boy, perfectly qualified that he became a medium of Spirits of free love ; and free love was found, by some aspirants to become his successors, more congenial to this country than polygamy ; and Peter's guardian angel expected, by tormenting me to death, to gain popularity by introducing in secret ways the free love system into the Peace-Union. The old, agile and industrious man having been dangerous, was very politely treated by Peter and his wife, but continuously tormented by Thomas, since his arrival on the 23d November, 1860, till he left our community in June or July, 1861, and then I have received, before his departure, a letter from him, in which he explained that he was so tormented by Thomas, that he found it best to leave the place. The explanation of what is connected with these hints would throw a great light upon many points in this case. But we have no space for explanations of many things of importance, which must be preserved for other occasions.

After having travelled since the beginning of this civil war through many of the United and Seceded States, offering everywhere to influential men a manuscript to be published and spread by their exertions for the commencement of the promised universal republic, and in the first place for the true union of all states of North America, but all having been drawn from our message of peace by spirits of delusion into destruction, I crossed then at the beginning of the year 1862, the Niagara river on the suspension bridge, and was working until September, 1863, in Canada. But in the first part of 1862 I was expecting that my leader would bring me from Canada to Europe. During all sufferings which have been caused to me by Peter, his wife and daughter, I treated all three very kindly, and expected they would open a great door for the circulation of our message of peace. I thought that it might be effected, if I would call them to their native country, England, and give them my publications and handwritings to carry them in private houses of influential persons, and to sell my publications and prepare people for our

public meetings. I wrote two letters in this respect to Peter; but from his answers it was evident that he had no faith.

When I would start from Quebec for Europe, it was shown by signs, that I should return from Canada East to Canada West. In the meantime Peter thought that I had started for Europe, and he was assured by his assistants, that I never would return from Europe, and he was using his schemes to become everywhere popular; his daughter having peculiar magnetic power and eloquence to draw males and females into her snares. The work progressed with speed, and Peter could expect to become the great successor of Joe Smith, not by polygamy, but by free-love principles. He, while yet in Philadelphia, entered with two others a peculiar league. One of them went from thence to New York. Peter, after having discovered that I am the greatest opposer to free-love, concealed his scheme. But when I started from Philadelphia for New York, he gave me direction to that his former colleague, although there was discrepance amongst them, I think, both having been Mormons, on account that each of them was anxious to become Joe Smith's successor or Pope in the Reformed Mormon Institution. After having met with Peter's acquaintance in New York, when he understood that I was in opposition to free-love, he did not reveal to me his scheme, which after several visits of that city was gradually more and more known to me, till at length last winter I discovered a great league of free-lovers, one of the heads of which was that man.

Peter was taken sick while he was in his work to establish his own instead of our centre of the Peace-Union, the necessary condition of which is expressed on the 181st and 182d pages of our often quoted book as follows: "Man must be restored to his true condition. A chaste, pure life in celibacy, and a true matrimony in which carnal copulation is used only for obtaining children when sound reason or the true Christian spirit requires it, this is the true condition of man for his true happiness in this and in the future life. All excess in this respect is injurious to body and soul of parents and children. As long as mankind are not reduced to the right order in this respect, they remain in their degradation and misery. How they will be brought to the right order in the true community as the only refuge for the restoration of the human race, will be explained in our periodical for the common use and particularly to those who will come to our Peace-Union," &c. The power of darkness exercising their dominion we have been hindered to publish our periodical, and Peter, representing that power, had charge of our Peace-Union. While Peter was sick, he did not expect to die, but he expected to be restored and to put his plan in operation, in the supposition that I was in Europe and would never return. He died on the 5th June, 1863; but I did not hear of his death, till I, returning to the Peace-Union, heard it in September, 1863, when I arrived at Millerstown depot, six miles from our place. But after his death singular spirit manifestations took place, which have been at length discovered to be his productions, as those who have comprehended the preceding pages of this pamphlet, will know it, if we give the following sketch.

During my travelling in Canada I visited several times the city of Toronto. At my last visit I stopped at the same boarding house as before and said that I would stay only two or three days, and that in the meantime if some person should ask for a room, they might give that which I occupied, and I would sleep in the parlour on the sofa. And there came a young gentleman with a lady from the United States. They told that they were married, and the room which I previously occupied was given them. My carpet bag which had a good lock, remained in that room, while I rested in the parlour. Next morning when I would start for Hamilton, C. W., I have sent the house-keeper in that room to bring my carpet-bag. She brought it, but it was un-

locked. I looked first, whether anything had been taken away; but all pieces having been so arranged as I have put them in, I took the key from my pocket to lock my carpet bag; but I could not lock it, nor the female who brought the carpet bag could do it. There was necessity to hurry to reach the steamboat for Hamilton, and we stiched the opening of the carpet bag. At my arrival in Hamilton, I gave my carpet bag and the key to its lock to an acquaintance and asked him to see whether he could find out where the fault was. But he found no fault, locked it, and after him I myself locked and unlocked it as easily as before that strange experience, at which at length became manifest that Peter was operating, when he found suitable mediums for his work; because that scheme was then several times repeated on my carpet bag.

From Canada I travelled through the State of New York and came from the city of New York to Allentown in Pennsylvania, and stopped there with a locksmith who has read my German books and testified my mission when demons did not draw him in other directions. After having rested the first night in his house, I came next morning to his shop, while he was occupied with a lock, and laughed, telling me that that lock belonged to the county gaol, and after officers tried to lock and unlock it, each with his key and could not do it, they have sent for him. And he having locked and unlocked it with those keys without any hindrance and having found no fault in the lock, but the officers could not do the same, he said to them, "Now I know where the fault is." To wit, he thought that a spirit was hindering to lock and unlock it, but that they were not in the condition to receive if he would tell them this. Therefore he took the lock from the gaol and greased it in his shop. When I entered it and he related this affair, I could not guess who that spirit was, spiritual developments being shown to me in a manner which may be easily comprehended by every inquirer after truth, when he studies my narrative. Peter, while he was in his outward body, was very anxious to open the prisons and let the criminals free.

From Allentown I came to Philadelphia and stopped with a gentleman and his wife, who have been well acquainted with Peter and were engaged with him and others in the so-called reform meetings. The wife of that gentleman took more interest in reading some of my publications than her husband did, and she professed to believe in my mission. But whenever I would talk about our near connexion with the departed, she was not pleased with such conversation and said, that she would not dispute the truthfulness of my reports, but that she never had any experience in this respect. I would not hurt her feelings by recalling to her mind one of the most remarkable experiences she had in this respect, while she was the medium of the appearance of Washington and other warriors of the American Revolution, and they, in my presence, were ready to fight for us to open the way for spreading our message of peace. But she, having been absorbed in worldly affairs, did not think about what she had experienced several years before that which I am about to relate, and instead of writing a long explanation of the dreadful condition in which Washington and other warriors of the American Revolution remain, till the American nation receive our message of peace and draw also them into resurrection, I give in this connection only a hint for a serious reflection; but the given hint regarding Washington and other great men of that revolution is not strange to those who have comprehended the preceding pages of this book. They cannot arise from their misery till the American nation will arise by receiving our message of peace.

When I, after my return from Canada, came in the house of the mentioned lady, she said that she had received a testimony from the spirit world, and related that having been in poor health, confined to her room, she saw at once a man standing before her. She described him with his long beard and

other peculiarities so that I thought directly that it must have been either Peter himself or his guardian angel. She added, that while he stood before her, he said, "Do you not know that your situation is dangerous?" And after having said this, he turned from her and disappeared. I had until that time not the intention to visit soon the Peace-Union; otherwise I would have started from Allentown in that direction. But I have prepared in Philadelphia a letter for Peter, but have not yet put it in the letter-box, when I heard that report. Then I asked the lady to tell when that apparition took place. She was reckoning awhile and then she said, "About two months ago." About the same time the strange experience with the lock of my carpet bag and key commenced in Toronto, C. W. And I understood, that Peter, after Andrew, which is my apostolic name, had received the keys to heaven, was impelled to give strange signs with keys, while he was not permitted to enter into heaven, and was ordered to give to that lady and by her instrumentality to other ladies who will hear or read this, a great warning. That lady as well as Peter himself, should have preached powerfully our heavenly message; but she is yet such a busy Martha as generally other ladies are, and was qualified to be a suitable medium for Peter.

After having received that report, I would make no remark to that lady and intended to write her a letter regarding that spirit manifestation. And instead of having sent the prepared letter to Peter, I myself started for our Peace-Union, and as has been already remarked, I heard at Millerstown the first news that Peter died on the 5th of June, 1863, or three months and some days before my having received the report of the materialistic lady about the spirit manifestation which remained fixed in her memory. After my arrival on our Peace-Union settlement Peter's wife and daughter in connexion with the usual lamentations related the circumstances of his death. And I assured his wife that I would take care of her as of my own sister, and his daughter that I would take care of her as of my own daughter, provided that both would become worthy to be in such a relation with me. Some days after that, when I was preparing to start with that carpet bag, and would then lock it, I could not do it. I called Peter's wife, that she might lock it. And she was not able to do it. Then she went away, and I tried again to lock it, and I locked it without any hindrance. And then was no more any trouble with the lock. I was then travelling with the same bag, and opened and locked it when it was necessary without any hindrance. And on that travelling I came again to Allentown and asked the same locksmith to examine how the departed Peter did manage the lock, to hinder its use, when in that manner a sign was to be given. And he found out that a spring was broken, and then the hindrance of locking and unlocking could be easily effected.

Instead of farther explanation of these hints we must recur to the week of my first meeting with Peter's wife and daughter after his death. From that time the greatest trouble began, when I commenced to receive more and more testimony, that during my long absence the free love system had been developed by Peter's daughter, with the assistance of Peter's wife, both having been inspired by Peter's speculations to draw people by that abomination into his snares.

After my first return to our Peace-Union, in September, 1863, after a long travelling in Canada, and then in the States of New York and Pennsylvania, I wrote with the next mail to the lady in Philadelphia about Peter's departure. And her answer to my letter is dated: "Philadelphia, October 1st, 1863." I copy from her answer the following passage: "I believe it was Peter whom I saw in the vision, though I never thought, until you named him. I fear my mind was somewhat affected by my poor health this summer, or I should never have witnessed what I did. You never told us the story about the keys. What is it?"

"I cannot express to you how sorry I was that I could not entertain you better. Such as I had you were very welcome to, as I have always considered you a man of great sobriety and virtue, and self-denial," &c.

The lady will comprehend the mystery of the keys, and Peter's power to break all springs into eternal life, and to deprive the Peace-Union of what he could reach, if she will study better this book than she did study my preceding books. Then she will be no more the busy Martha, but Mary, sister of Lazarus. (Luke x. 41, 42.) She had better treated me, if she had given me only bread and water, and had been anxious to receive from me the nourishment into eternal life. But she was only the busy Martha, and it was necessary for her to be visited with sickness from the sphere of spirits to which Peter belongs, and for the attack of which she was prepared by her worldly fashions, and Peter was enabled and then ordered to give her a good warning, that she might not sink into the abyss, but that she might be converted and inspired to labor for the conversion of Peter's poor wife and daughter, and all other degraded wives and daughters, to commence to be cleansed from the abominations of Babylon. What I say to that lady, I say to all women who are able to study this book, to commence to be teachers of others with example and word.

There would be necessary to write another large book, if I would explain all that I have discovered after my return from Canada, and how all has been confirmed from the spirit world, that the Peace-Union settlement has been disgraced by the free love abominations; but I mention here only the following items. Although I have put the dates and circumstances in my memorandum papers to be used in our large report of "extraordinary spirit manifestations in this case," I will give only, not to enlarge too much this pamphlet, the following items, without having leisure to see the dates in my memorandum papers. But from the above quoted date of the letter from which I copied the momentous passage which should be taken in particular consideration by all materialistic women, to be converted and preach conversion to all materialistic men, you may know the commencement of our discoveries of the secret abominations, which have been prepared for the death of our Peace-Union, but we must bring out of the death a glorious resurrection.

I have arrived in the midst of a week at our Peace-Union, and on Saturday, after dinner, Peter's daughter left the place. And, at supper-time, I asked her mother where her daughter was. She answered that she thought she went in the store, and would return before supper. But when she did not return at candle-light, her mother said that she will remain at the meeting. I remarked that night meetings are often, for young people, preparations for whoredom. But whenever I said somewhat not in agreement with what Peter said, they quoted always his infallible authority against me. And Mary, Peter's wife, said: Peter allowed to Elizabeth (their daughter) to go to night-meetings, but not to return alone through the woods, but to remain during the night, either at Mr. N.'s, or at Mr. N.'s. I remarked that it was worse than if he had advised her to go alone through the woods to our place, which is nearly two miles from the school-house in which they used to meet. I went to bed when the clock struck ten, and soon after that dogs barked, and I heard the voice of a boy who came with Elizabeth. They took their resting place in the room below my room. The stove-pipe came from that through my room into the chimney. After their resting about five or ten minutes, I asked purposely, with a loud voice: "What o'clock is it now?" Elizabeth answered: "Ten o'clock." Then I waited about half an hour longer. And then I made a noise that there was time to go asunder; but no regard was paid to my warning. The clock struck eleven. And then I cried, calling Mary, who was in her bed-room, opposite to the room in which her daughter was with the boy. And when Mary answered, I told her that

she should drive the boy and the girl asunder. But when no attention was paid to my cry, I would not trouble me any more. And when the clock struck twelve they left that room. I think that the boy went away, and the girl in the bed-room in which she and her mother had their beds. On the next morning I endeavored to show to both that such meetings are generally ruinous to boys and girls, and absolutely incompatible with the object for which we have taken the place in possession, and therefore they can by no means be tolerated on our place. But I never met with more obstinate persons than these two women proved to be, at that instruction and warning which I gave ; but I was abused for doing so.

I went then to see some acquaintances, but returned at the end of the week, and Elizabeth left again the house on Saturday afternoon ; but instead of returning in the night, she returned on Sunday morning. Then I made a long journey, and wrote a large letter to these two ladies.

Here not being room to copy that letter, it will be published in due season, for a great instruction to all boys and girls, who will learn how to live for their temporal and eternal happiness. But my warnings and instructions have not been regarded, and they have repeated, what they remarked at my first warning after my return from Canada, that she will marry the boy, who was at that time visiting her, and I informed them that such visits are no preparations for a happy marriage. Then I said to them, that all my warnings having been despised, she should marry him straightway and leave our place, on which such meetings are absolutely prohibited. But both remarked that there was not yet time to marry him.

I came only occasionally to our "Peace-Union," either from a great distance or from visits of acquaintances who lived only a few miles from our place, and observed always, that not the least regard was paid to my warnings. Once when I returned to our Peace-Union, that same boy came, and I gave great warnings to all three together, to Mary, Elizabeth and the boy, who was about twenty-five years of age, asseverating before all three, that such meetings cannot be tolerated by any means on our place, that therefore they must either conform to the rules of our place, or leave the place. Mother protecting her daughter said, that I am a Roman Catholic, but that they are Protestants. I pitied them, that they knew nothing about my mission, and assured them that the substance of my doctrine was the same as the doctrine of the old apostles, and that nothing is required at our Peace-Union, except what is necessary for mankind to be truly happy in this exterior life, as well as in all eternity, and that those who will not conform to what is shown as necessary for the true happiness of mankind, must leave our place. Mary, Elizabeth's mother, affirmed that she will be as free as the birds in the air are, and they will leave the place. When I saw that they were not prepared to receive any instruction regarding the true freedom of men, I repeated that by no means night visits of boys to girls can be tolerated on our settlements, and I left them all three together and went to bed, in the supposition that they would have at least so much regard to my warnings, that after some conversation of all three together, the boy would leave the house. But my bedroom having been above that room, I perceived that after some conversation mother left the room, and the daughter with the boy remained in it.

That night having been a very cold winter night, they made a good fire. The stove-pipe from their room came through my bedroom in the chimney. The boy stirred the fire several times, and by doing so awakened me, when I commenced to sleep. At length, when the clock struck twelve, and he was putting some pieces of wood in the stove, I arose and came near the stove-pipe in my room, and commenced to preach very loud, so that they heard me in their room, while I assured them that I will bring both before the judg-

ment seat. And they seemed to be scared, and the boy left the house, and she went to her mother in their bedroom.

Winter not being the time for moving, we agreed that we will settle in the beginning of this spring. I was waiting, that they might commence to reflect upon their conduct, and it occurred that when they thought that I have started with the passenger-cars, the cars were detained by an accident, and I was directed to see again the affairs at the Peace-Union. I supposed that some arrangements had been previously made, when the girl started on Sunday after that, my unexpected arrival, and did not yet return on Monday morning, when I gave to the Squire a writing explaining the relation of Peter, his wife and daughter to our Peace-Union. Then I took at Millers-town Depot the passage with the next train for a long journey.

These items may suffice as preparations to understand the following narrative :

After my return from Canada to our settlement, I learned that Peter's wife was appointed after his death by the court as administrator of his property, and that his property was appraised, and also the three hundred dollars' law of the State of Pennsylvania for the benefit of the debtor was mentioned by Peter's wife, that she had been advised to make use of that law, by virtue of which creditors cannot touch the property not exceeding three hundred dollars. I concluded from what Peter's wife spoke, although I did not ask her anything in this respect, nor have seen any writing of appraisement or of the court imparting her the power of administration, that the property belonging to our community, has been regarded and appraised as Peter's property. If his wife and daughter had been converted to our principles, there had been no difficulty to make them comprehend the great mistake to appraise the property belonging to our community as a property belonging to Peter, and that the appraisers and the court had no right to attribute that property to Peter and his heirs. I thought proper to wait till Peter's wife and daughter would be either converted to our principles and to partake of our Spirit, or to prepare to settle with us and leave our Peace-Union.

Not having taken any steps to conversion, and having manifested their claim to all that has been brought by them and invested into our Peace-Union-Community, as well as what has been produced on our settlement and has been appraised after Peter's death, I commenced to explain them, that they had sold their property to our Peace-Union and received the certificate of the amount of money which the Peace-Union owes to them, and that Peter and his heirs have to give account of what they have received from the Peace-Union and produced for its benefit, the goods of our Community being for the use of all belonging to the whole body, so that every member, when by common co-operation the Community is able to do, receives all he needs physically, intellectually and morally, for his own and the welfare of all men. But if he or she acts against the principles of the Community and is separated, in this case it is to be observed, what is on the 187th page as follows :

When "he would remain in his bad habit, he would compel us to remove him. At his removal he receives the note or certificate, while he returns the receipt which he had obtained for what he had put into the Peace-Union, as is explained above. But we have to add here, that if those who would be separated had damaged the whole Peace-Union or some individual, the damage is to be deducted from their claim. And it is to be repeated, that nobody who joins with the Peace-Union has any claim to any pay or reward for the labor performed in the Peace-Union, into which all men and women are invited to come and to remain in it in this mortal body and in all eternity, and to partake for him or her, and their families, of all riches, spiritual and

physical, in exchange for what they furnish. But what they brought in at their joining is returned to them with deduction of the damages, if they have caused any, at their turn into enemies of the Peace-Union, or which originated by their fault, although it could not be proved that they had a malicious intention in causing damages," &c.

When winter passed away and spring arrived, and there was no sign of any desire to be converted to the principles of our Peace-Union, I would settle with them. But when they claimed that they will take with them all they have brought, I said that what has been sold by them to our Peace-Union, will remain with us, and the account will be made of what the Peace-Union owe to Peter and his heirs, and of what he and his heirs owe to the Peace Union and to Robert D. Eldridge, who and I myself are trustees of the Peace-Union, and who has advanced much in money, leather and other things, to be applied for the improvement of the Peace-Union settlements, and the expected improvements have not been made. When they saw that I insisted that, before their leaving our Peace-Union, a strict account must be made, the daughter expressed her wish that Mr. Eldridge, as "a reasonable man," might come and settle. In the neighborhood of our Peace-Union a lawyer resides on his large farm, and Peter was peculiarly connected with that lawyer. And Peter's daughter, Elizabeth, when she thought she was right and I was not right, appealed to the authority of that lawyer, and said that he affirmed that I am not right in my head. And when I remarked that I will bring that lawyer to a trial whether I am not right in my head or he is not right in his head, she added that there are many others who tell the same. I suppose that supporters of free-love, and those who have been deceived by them, agree with that lawyer. I wrote then to Mr. Eldridge that he, if possible, might come and settle with Peter's heirs. He came, but he could not settle, and the result of his endeavoring to settle was that our business with Peter and his heirs should be settled at Court. These troubles, besides other damages, hindered also this spring the sowing and planting at our Peace-Union.

Then I went with Eldridge to the iron works at Duncannon, and found there a German who understood the farming and gardening business, but he himself did not understand much English, but his son could talk and write English. He and another, who understood English, came with me to our Peace-Union, and were very much pleased, and convinced that if the place would be industriously cultivated it would produce abundance of all that could be expected on a farm with about one hundred acres cleared land, most of which has been farmed for many years. The German who came first to see the place, promised to come directly with his family, but instead of him I received a letter announcing that he will not come. When I told this to Peter's wife and daughter, the daughter said that she knew that he will not come. She remained alone talking with the Germans before they started, one to bring directly his family to the place. I concluded from what happened that she told them that all that is on the place, with exception of the mare and two cows, belong to them, and they will take it away when they will move. The man who promised to come does not belong to our association, nor is he instructed in our principles, but he promised to come and work for wages.

When Eldridge could not settle with Peter's wife and daughter, and they insisted that when they will move, they will take the pieces which Peter had invested or sold to our Peace-Union, we said to her that if her counsellors should tell her that she has a right to take them, she may take them, while we affirm that she has no right to take them. We thought that if they should be so foolish as to tell her that she has a right, and should take them, we would then make her counsellors responsible for the advice. While



she was preparing to go and ask lawyers, Mr. Eldridge, having left the place and given me in writing that he agrees with what I will do in this case, I gave her the following writing :

"For the counsellors of Mrs. and Miss Peter Bunney, Springhill, April 29, 1864. Mr. Robert D. Eldridge and I myself, both and we two only, are trustees of the Peace-Union property at Springhill, and we both thought that those articles which Peter Bunney has brought to this place and have been valued and the value invested in the Peace-Union property, belong to this property. But Mrs. and Miss Bunney think that they belong to them. Mr. Eldridge having been here, we would settle with Mrs. and Miss Bunney without troubling the court, and I said that he should settle; and he condescended so far as to be willing to give them the articles which have not been consumed. Then I said, that I agree in this proposal, if he gives as a donation to the Peace-Union, what he gave to Peter Bunney in leather and money, that the Peace-Union property might not be encumbered. Mr Eldridge having consented in this my proposal, Mrs. Bunney required, that also those articles, which they brought to this settlement and have been consumed, should be paid. I protested against this. And then she said, that she will appeal to the court. And then we both, Eldridge and I myself, agreed that the court should decide, whether those articles which Mr. Bunney had brought and invested, belong to our property or to Mrs. and Miss Bunney, and that in the meantime, if Mrs. and Miss Bunney and their counsellors think that they belong to her, she may take those pieces which have not been consumed.

• ANDREW B. SMOLNIKAR."

I would not enlarge the writing with explanations, but I meant by the word "counsellors" all those who would give her in this respect advice, and I supposed that she would go in the first place to the lawyer who lives now on his farm, two miles from our place, and that he, having been a peculiar friend of Peter and his wife and daughter, as I supposed from their talking about him, would be their attorney at the court. But she took the next farmer who had done for wages most work on our place, and has yet some portions of our land on shares, and she went with him to Bloomfield, our county seat, twelve miles from our place. When they came to their lawyer in Bloomfield, he was not at home; but his partner was in the office. After having explained to him the case and given my handwriting for "the counsellors," they were told that their attorney will give them a written answer. After having received the written answer, they informed me, that they will move on the 5th inst., and take their goods with them, and, as I understood, according to the advice of the counsellor, which they had received in his letter, I said, that I must see the letter to know exactly what advice they had received from their counsellor.

After having perused that letter I said, that the handwriting of their lawyer is not easily to be read by such as are not accustomed to it. But Elizabeth replied that the squire (the next squire) did read it quite fluently. Then I said, Peter's wife being a very poor reader also of print, that I wished to hear, whether Elizabeth, her daughter, would read it correctly. After having read it, I remarked, that the letter did not give them such an advice as they claimed, asserting that on the 5th of this month May, 1864, they will move from our place goods which we claim to belong to our community, but that on the contrary their lawyer desires, that Peter's wife might come on the 7th and explain to him what is required to enable him to give a "reliable opinion." The letter of the lawyer reads as follows, (provided that I copied every word correctly, and also his peculiarities of interpunction, while I was copying that letter in a great hurry and did not think that I would be troubled at length to publish it. Readers of my publications know that I

am always ready to correct any mistake known to me, in my next publication, not being an infallible Pope, but Christ's disciple, learning and teaching truth, wherever and whenever I find opportunity to do so.)

(W. A. Sponsler's Attorney at Law, New Bloomfield, Pa. Letter to Mrs. Bunney.)

NEW BLOOMFIELD, PERRY CO., PA.,  
30th April, 1864.

"MRS. BUNNEY, MADAM:—

I am indeed sorry I was not at home when you were here. As I am not in possession of such facts as may be necessary in writing you a reliable and correct opinion, but from the facts before me I see no difficulty in your removing the property which belonged to Mr. Bunney and which was taken by you under the provisions of the Act of Assembly allowing widows property to the value of \$300. Also, that you dispose of all such property not taken in this way, as belonged to Peter Bunney, unless

The articles of Association of the Peace-Union property are of such a character as to preclude this course. And I am by no means able to give you an assurance upon the force and binding effect of those articles, as I never have seen them and know nothing about them. The written statement left in my office by you, and written by A. B. Smolnikar shows nothing of the articles of Association, and shows nothing upon which a lawyer can base an opinion.

If you could come on this day one week, Saturday, the 7th May, and bring the articles of association with you, I could be able to give you an opinion which would be reliable.

I am, Madam, your obt,  
W. A. SPONSLEK."

I concluded from the contents of the letter, that the lawyer had received from Peter's wife and the next farmer to our Peace-Union, (who had much work on our farm, and he and his family were strongly attached to Peter and his family), wrong information about our affairs with Peter and his family, and that also the above copied letter was not understood by Peter's wife and daughter and by the 'Squire and other advisers, by whom they were supported to move on the 5th inst., and to take from our settlement what we claim to be the property of our community, instead of having followed the advice of Lawyer Sponsler, and come on the 7th inst. to him, and receive from him "an opinion, which would be reliable."

Readers should never forget that we give on many points only hints, as also on Lawyer Sponsler's letter. He was the writer of the deed of our "Peace-Union Community." Eldridge had ready money to pay straightway the whole amount for the land for the "Peace-Union Community according to Professor Smolnikar's written plan to be published in his book next to be printed." When this, or a similar form, was to be put into the deed, Sponsler admonished Eldridge to consider well, that if he pays for the property to be a property of the community, the property will not be his own, but the property of the community, in which he will have only the rights expressed in Smolnikar's plan. Eldridge replied, that he had this well considered. My plan, that is, the divine plan, written by my instrumentality, has been well considered by Eldridge before we have bought that land. And before we have made any step for that land, Peter Bunney was acting that we should have taken the land of his landlord in possession for our community according to the same plan. But when our leader has shown that not that but this land would suit our purposes, I have applied to Eldridge who has for several years before that, known our plan for communities of Christ's peaceable reign, or Christ's universal republic of truth and righteousness.

After these hints you would be surprised at the passage in Sponsler's let-

ter: "The . . . statement . . . written by A. B. Smolnikar shows nothing of the articles of association, and shows nothing upon which a lawyer can base an opinion," if you would not have in our "extraordinary case" continuous objects of surprise. In my writing "For the counsellors of Mrs. and Miss Peter Bunney" is positively stated, that we, trustees of the Peace-Union property "thought that those articles which Peter Bunney has brought to this place and have been valued and the value invested in the Peace-Union property, belong to this property." This passage may be obscure to those who know nothing about our Peace-Union. But I wrote, "For the counsellors of Mrs. and Miss Peter Bunney," and I supposed that nobody will undertake to give them a counsel or advice, without having studied "the plan for redemption of nations from monarchical and other oppressive speculations," &c. That plan existed in writing, when Mr. Sponsler wrote the deed for the "Peace-Union Community," and soon after that ~~started~~ printed in New York the book, "Secret Enemies of True Republicanism," the 5th treatise of which contains the plan and, the articles for our Peace-Union Communities. And in the first place the "Peace-Union," which occasioned this "Extraordinary Case," was started, that by this case at length many will be aroused to study the credentials of our mission and the divine plan according to which revolutions and wars will be abolished and peace established on the globe. Neighbours of our Peace-Union and lawyers of Perry county should have given in this respect to others good example. But we find them in such an ignorance; as the letter of the lawyer testifies, who has written the deed for our Peace-Union. If any one had studied the book which we have quoted above and oftentimes in this volume, and had comprehended it, he had been inspired and had proclaimed what was to be proclaimed to prevent revolutions and wars and establish peace on earth. Here is no room to write a commentary on Sponsler's letter; but every student of this extraordinary case will be able to write the more upon it, the deeper he comprehends all we write to spread light on this case, as the type of the general proceedings in the courts of Babylon. Although Sponsler's letter does not contain the advice to perpetrate the deeds which have been perpetrated May 5, 1864, at our Peace-Union, and are explained below, they have been perpetrated by abusing Sponsler's letter for this purpose.

According to Peter's daughter's assertion, the 'Squire, that is, George Washington Lowbagh, or Laubach, the next 'Squire to our Peace-Union, read Lawyer Sponsler's letter very well. And on the 3d inst., (May 3; 1864,) I went to that 'Squire, to find out how he understood that letter, and to give him also a copy of my writing, "For the counsellors of Mrs. and Miss Peter Bunney," and to explain it; although he did not deserve any further explanation, copies of our book "Secret Enemies of True Republicanism," having been given him to be sold in his store. And in that book being the plan for our communities, he should have been amongst our neighbours the first to have studied and explained it to others. Besides this, when all our exhortations have been despised by Peter's wife and daughter, I, as has been already mentioned on one of the preceding pages, have given in writing to the 'Squire the information, that what has been invested by Peter in our community and produced on our settlement, belongs to our community, and the 'Squire should not allow to Peter's wife and daughter to remove from our settlement anything belonging to our community.

A long explanation of the mysteries connected with that writing to the Squire would be here on the proper place. But we give only the following hints: I started in the week previous to that writing to see some friends in a distance of fourteen miles, and did not intend to return from thence to our Peace-Union, but to take the cars at Millerstown for a long journey. But at my arrival in Millerstown the cars could not come at the usual hour, thir-

teen cars of the freight train having been smashed a few miles above Millers-town, and the railroad track having been obstructed by the heap of the smashed cars, and I was ordered by my leader to go to the Peace-Union and observe the arrangements for the celebration of the next Sunday, on which Peter's daughter made an excursion, and not having yet returned on Monday morning, when I was ready to start for my long journey, I was inspired to write that morning a lengthy document, a copy of which I retained. It is headed—"To Squire George W. Lowbach, Springhill, January 11th, 1864." I copy the following passage:

"I think that you know the plan according to which this place has been bought, because the plan has been published in the book 'Secret Enemies of True Republicanism.' . . . . Peter Bunney came to take care of the place, and to produce on it as much as would be practicable, and improve it for the community. I thought that he joined with us, because the articles which he has brought to this place have been valued according to our plan, which he knew."

This passage has been much abused by the rebels against God and His Christ to destroy our Peace-Union. Peter's wife was boasting that she keeps that my writing to Squire Lowbach, and her daughter added that the Squire made great fun of it to the visitors of his store, and Peter's wife, when she endeavored to wound me very much, repeated my words from that writing with a very satirical mood: "I thought that Peter joined with us." And I keep also a copy of that writing in which, in the same connexion, I wrote to the Squire: "I think that you know the plan according to which this place has been bought." He had in his store copies of my book, from which he should have studied the plan. And if he had done this the hints in the quoted passage, that Peter's articles had been valued, had been sufficient to know that the investment of Peter's articles into our community has been performed, and that this was the last most evident act of his having joined with our Peace-Union. That writing was not calculated for gathering testimonies for proving that Peter had really joined with our Peace-Union. Not only all that has been explained in the preceding pages, but also all his correspondence with me and Eldridge, testifies this so evidently, as that Judas Iscariot had joined with Jesus Christ and was his apostle, although Christ knew Judas, and I knew Peter, and as Christ knew how to turn the traitor's proceedings for the benefit of the Peace-Union, likewise we prepare nations with the development of the "Extraordinary Case" to turn Peter's treachery into the Peace-Union emolument. We copy from our writing to the Squire also the following passage: "Since Peter Bunney took care of this place, Mr. Eldridge has sent him, partly in cash, partly in other articles, more than four hundred dollars." When I wrote that passage I had not all items in my possession which came later into my hands. And we will give below some hints in this respect, from which will be evident that the advanced amount by Eldridge to Peter exceeds far the stated sum, and that Peter has made as bad use of that amount, and of the Peace-Union property, as Judas did of the purse entrusted to him by Christ's Peace-Union, and how the Squire was Peter's assistant in ruining Christ's Peace-Union, is manifest if we add to the preceding the following items:

I have brought on the 3d inst. (May 3, 1864) a copy of my handwriting for the counsellors to the squire. I intended to explain it and to find out how he understood Sponsler's letter to Peter's wife. The squire was engaged with his customers in the store, and I gave to one of them, and he was one of those who came then on the 5th inst., with teams to carry from our settlement our property as if it was Peter's and his heirs' property, my handwriting "for the counsellors" to read it, and I made some remarks showing, that said property belongs to our community. I gave then that paper to the

squire with the recommendation to study it carefully, and with the remark, that I would come next day and talk about the points mentioned in that paper.

On the 4th inst. there came in the morning women from the valley to help Peter's wife and daughter to pack what they have determined to take, and I went to the squire to explain to him my writing for the counsellors or advisers of Peter's wife and daughter, who were preparing to rob our Peace-Union of their property. Peter's daughter boasted before that, that the squire was on their side, and that he would have no objection if they had moved and taken, while I was absent what they thought, that it belonged to them. And when I came on the 4th inst. at 9 o'clock A. M. at his store, and he appeared to have no other business and I would talk with him, he said, that I might talk with him after breakfast, he having been in Millers-town and did not yet take breakfast. We have exchanged few words, and he asserted that Mrs. Bunney has a right to take all that has been appraised when she became administrator after her husband's death, and that she has the claim to the three hundred dollars' property which the law allows to the widows. I concluded from what has been said, that the squire was not prepared to hear my explanation, if I would wait till after his late breakfast, and I returned to our Peace-Union and assisted boys whom I have hired to plant potatoes, while women were packing our property on the 4th inst., to move it on the 5th from our place. I did not pay any attention to what they were packing and to what else was done on that day in our house, my occupation having been in the field, while I was aware that any interference would have increased their merriment and my sorrow.

We report the substance of our experience on the 5th inst., (May 5, 1864,) on which teams came to take away the property belonging to our Community. I requested a neighbour who appeared to understand more than others of the plan for our Peace-Union-Community, that he might come when the first team would pass his house for our settlement, to assist me to get the books in which Peter wrote the accounts of our Community. When his Mormon insolence and pride was more and more manifest, we let him manage the books according to his wisdom, to make in due time an account with him according to our wisdom.

Although we have written already much on the extraordinary case, providentially prepared for great instruction of governments and nations, a large portion of readers are perhaps not yet aware that Christ and his congress are teaching by one case, what generally happens, while the dragon and his armies are ruling, and Christ and his Congress are controlling their proceedings, that when all will be duly developed, nations will understand their dreadful condition and come out of the existing Babylon.

Before the beginning of loading the wagons I said to Peter's wife, in the presence of the man whom I have invited to come, and of many others who came to help loading, that the books of accounts, which Peter kept at the Peace Union, belonging to the Peace Union, must be delivered by his wife in the hands of a responsible man so situated that both parties, when they should need the use of the books, would have easy access to them. I looked so far in the books that I saw the infernal imposition, Peter having put in those books what he pleased of expenditure, and omitted to put in them the largest portion of receipts for what he sold of the Peace-Union property; and his wife, after his death, during her administration, sold and consumed as much as she could, and I found nothing of her administration in the books. When I demanded that she should bring them to be entrusted to a responsible man, she answered that she had packed them and could not take them out. I said, that nobody should begin to load, till the books are brought and entrusted to a responsible man. But my protest was not heard. While they were loading, I was

continuously protesting and assuring that they were committing robbery, loading the property belonging to the Peace-Union-Community, as if it was the property of Peter's wife and daughter. But robbers did not pay attention to my warning. I saw only three teams, the Peace-Union wagon for one horse having been behind the barn, so that I did not see while they loaded and took it away. What they could conceal, they concealed. The greatest fun was made with the sheep. There were ten large sheep, enveloped into very rich wool, and eight lambs were with them. They have already shaved a meadow, and I said that they should be put in the large fields, where was already plenty food for them; but they were put in the young orchard at the road, which has been already shaved by them. I, without thinking that it has been done for a certain purpose, drove them from the orchard into the large fields. And then, while people were loading the wagons, I was continuously protesting, and assuring them, that they were robbing the property belonging to our Peace-Union.

While men were loading the wagons, I saw several women alluring hens with food, and catching and putting them in a cage. I warned and assured them that they were robbers. But a voice, I think of Peter's daughter, was heard that Mr. Devor (the lawyer residing two miles from our settlement,) knows the laws, and other ladies, in agreement with her, were hastening to catch as many hens as they could. I wished to talk a little more about Mr. Devor, and said that he told about me that I am not right in my head. Peter's daughter observing that I would divert their attention from their robbery to a dangerous discourse, said to them, "Go on, and pay no attention to the old fool." I turned to the men and saw that they were packing and carrying grain from the closets of the Peace-Union Hall on a wagon. I protested and remarked that other grain having been partly consumed, partly sold by Peter's wife and daughter, at least these few bushels should remain for the watchman at the Peace-Union. But my cry was not regarded. After having cleared a closet of wheat they commenced to clear the other of corn, having been in ears. I said to the best friend of Peter's wife, who went with her also to the lawyers in Bloomfield, that robbers will compel me either directly to sell horses of the Peace-Union, or to buy next morning corn, oats having been consumed by the sheep, as Peter's daughter told me that she fed sheep with oats. After this my complaint, the man gave order to the boys to leave the remnant of the corn after having taken a portion away; but the largest portion of corn had been consumed by feeding hogs, chickens and a large mare which was not needed through the winter. But Peter's wife and daughter would have it, when I proposed that when they would need a horse, they should take it from a neighbor, and I would give the large mare and the colt to a friend through the winter to save food, when I saw that by bad economy food has not been preserved for horses needed for sowing and planting this spring. I will give a specimen of writing from the hand of Peter's famous daughter. To my letter, which has been mentioned in this extraordinary case, and which contains so important lessons for young girls, that it will be published in due time, I added the above mentioned remark regarding the mare and her colt, and exhorted solemnly the girl to study well my letter and reflect earnestly upon its contents, to be truly converted from the vanity and delusion leading into misery and death, to the spirit of Christ, and urged her to give an answer, in which I expected her determination to renounce the idols and to become a follower of the doctrine and example of Christ. She answered my letter; but in her answer is not a word regarding my solemn warnings; but she was impelled to answer, because I mentioned that I intended to write to my friend to take the mare and the colt and keep them through the winter. After some pre-

fixed report about corn, she writes, and we retain her orthographical blunders and omissions of marks of distinction, as follows:

"You mentioned in your litter that L. . . would take to the mare and coult. Mother do not seem willing to part with the beast because she is so gentle, and we all are youst to her and she is youst to the place, in about tow month the coult may be tacon from the mare." The letter is dated, "November 2th, 1863."

On the second November is in the prophetic calendar the commemoration of the poor souls of the believers who must be cleansed before they are enabled to ascend into heaven. But the writing medium of the copied lines is a type of the most miserable souls. She was sent in schools of Philadelphia, Fautson Valley, Turkey Valley and Racoon Valley for many years, and the most time of her schooling was Thomas her schoolmate, so fleshy a boy that although he was sent for many years in school and was taught by Peter, he did not learn to read, and never would learn correctly to read if he would be taught in addition ten years more. I have said many times to Peter, that he should not send them in school, which was for them a den of corruption, in which they liked to go not to learn but to play. And the fruits of their playing are manifest. What I write, I write for all. A. D. 1838 I called children of the 144 witnesses known to the readers of this volume, from different wards of Boston, to see what progress they had made in their schools. And when I saw that they have been in dens of corruption, I offered in my first volume to the citizens of Boston as well as to the inhabitants of America in general, a better method of schooling. But they would not regard our message of peace till we expect that they will become at length in this civil war mature to receive it. Great talent, as the talent of Peter's daughter is, may be turned in schools to great mischief, particularly if parents will that their children should be as free as the birds, which is the most miserable freedom to which mankind is depressed. Truth will make you free. If you know truth for eternal life and act accordingly, you are truly free.

After this important expatiation we must return to the robbery which was committed on the 5th May, 1864, at our Peace-Union. When the property of our community has been loaded to be taken away, I said to Peter's wife: The property, a portion of which has been brought by Peter and bought from him by the Peace-Union, and the rest partly bought from others, partly produced on our settlement, having been loaded to be carried away, it would be reasonable to demand, that Peter's wife should give me my handwriting, which contains the certificate of the amount of money, which our Peace-Union owed to Peter and his heirs for the property which we have bought from him, and which is now loaded to be taken away by his wife and daughter and their assistants, and besides this also the Peace-Union property, which has been partly bought from others, partly produced on our settlement.

When I demanded that certificate, Peter's wife said, that she left it with lawyer Spousier in Bloomfield, to wit, when she and her adviser went to get his counsel. I came then, as we will report below, myself to Bloomfield, and asked Mr. Spousier if he had received that document, and after he said that he had not received it, I remarked that he not having been in the office when Peter's wife and her adviser came, the lawyer who was at that time in the office must know whether she had left said writing with him or not. That lawyer having been also in the office when I made said inquiry, replied positively, that she did not leave it with him.

You will not be surprised if you understand the preceding part of our narrative, that Peter's wife and daughter were not anxious in using any means to extricate themselves out of difficulties. The demons by whom they are possessed have inspired them to say and to do what they, in their human thoughts, do not think of. To take away our property, and

besides this to keep in their possession the certificate, in which we confessed what we owed to them for the property which we have bought from them, seemed to be advantageous to them, and they knew how to pervert all I said, either by misrepresenting it, or by telling falsehoods. I add for an illustration of the preceding, the following items :

On the settlement was, after Peter's death, only one mare ; and if here would be room, I would add to the report copied above from his daughter's letter some other remarkable events. The spring having been rainy, a friend of our mission came with one horse, to add it to the "Peace-Union mare" and to plough. But rain hindered him from ploughing, till there was at length an afternoon dry enough to plough and plant early potatoes. The man who came to plough and I to help him to plant, were the only persons to do the work ; Peter's wife and daughter appeared to be determined not to do any other work, except to cook, wash, milk, sew and knit for their own use, and scrub. I said to Peter's wife, who was at a distance near the house door, with a loud voice, that her daughter should come and help us to plant potatoes, the weather being favourable to the work. She went in the house to tell her daughter, and returned with the message, that she will not come, but will scrub. She scrubbed rooms a few days before without having been needed also at that time to scrub them. I, after having heard that, preached so loud, that not only she, but also her daughter in the house could hear very well, that the time was near approaching, in which the ladies will be scrubbed from the abominations, by which they became exceedingly dirty. She replied : " You \* \* \* \* rascal," while I was going to plant potatoes and she to her "scrubbing business." On the next day, while we were again impeded by rain to work with horses, I said in the presence of that man who has heard the cursing woman : " Your iniquities are more and more manifest." Instead of having helped us to plant potatoes, you named me damned rascal." Both were present when I said this, and both became enraged, and Elizabeth cried : " You liar ! You liar !" I said : " Here is the witness, who heard what your mother has said," while I was pointing to the man who came to plough. And while he was rebuking them with his look and ready to open his mouth and talk, Mary prevented him saying : " I did not say damned rascal, but old rascal." I remarked, that having heard distinctly the word "rascal," I supposed that the prefixed word was "damned." But "old rascal" has about the same meaning.

After that affair, brother Eldridge came to try to settle with them. And when Mary was speaking with him, and I was near and heard, she related, besides other things, that last fall she had made no apple-butter, but a little quinces' preserve and cider, a barrel of which she had sold. I found proper not to interrupt them in their conversation, but on the next following day I said to her, in the presence of Mr. Eldridge : " How could you tell to him, that you had made no apple-butter last fall, and I, after my return from a long journey, found a long row of pots (vessels for putting in them fresh milk and cream) filled with apple-butter, which you have made just before my arrival, and there were perhaps ten or twelve pots filled with apple-butter, which I carried to the stairs and handed to you to put them on the place you have selected for them." While I was in this manner convincing her of her propensity to deceive people, she said : " There were only seven or eight pots of apple-butter." I was not positive regarding the number, but to tell that no apple-butter had been made, and this in my presence, when the spirit of darkness had taken from her memory the fact that I had handed her a large number of pots filled with apple butter, was a new testimony how she had perverted all that has been said by me when she was not pleased with it. Our Peace-Union settlement having a very good location and qualification for all kinds of fruits which may be produced in this section of the country, we



had generally a rich crop of fruits in proportion to the trees left by the former owner. But Peter had neglected agriculture as well as horticulture and cultivation of orchards. Last year, at my return from Canada, the large kinds of excellent apples had been already partly brought in the cellar, partly converted into apple-butter, and Peter's wife and daughter were engaged to dry as many as they were able. But there was a large quantity of smaller apples yet on the trees. Those apples may be preserved fresh through the winter and summer till new apples become mature. But I was told at my return from my long journey, that she will give to N. N. those apples in shares, to make cider and give her one half. I would bring that same N. N. in connection with the old man who had been so tormented by Thomas that he left our Peace-Union, into this narrative. But I omit many events for the large report, if this brief one will not suffice to open the eyes of the blind to learn the brink of the precipice on which they stand to be immersed into the abyss, if they will not be truly converted. I would not interfere with her foolish arrangements to waste apples, which could last through the winter and summer of this year, 1864. The man came and took about forty bushels of those apples to make cider. And the finest apples she kept in the cellar, and carried them in winter to market. I am very fond of apples and other fruits, being healthy food.\* But last fall having been rich crops of apples, I had no apples, when I arrived several times last winter to our Peace-Union to try spirits.

At length, on the 5th instant, (May 5, 1864,) robbers came and took all away, what has not been already before partly consumed, partly sold by Peter's wife and daughter. The fresh apples disappeared long time before that, and apple-butter, quince-butter, dry apples, &c, have been either before taken away, or packed and carried away on the 5th inst. After the three teams which came from the valley, and the wagon which was taken from our place, have been loaded and carried away, I looked in the places from which goods have been taken, and all has been taken away, what has been brought and sold by Peter to our society, as well as what has been bought from others or produced on our settlement. There was not left a chair for sitting, nor a table for writing on, or a vessel for cooking, or an axe for cutting wood, nor a place for cooking, three stoves having been taken away, and only that in the Peace-Union Hall has been left. All furniture, all instruments in the kitchen, have been taken away. Only what Eldridge has bought to be used for beds and instruments on the table by those who would attend our lessons and sleep in the upper departments of the Peace-Union Hall, has been left, and what was of my literary collections and productions under my key in a closet, in which was also a trunk of books sent by another, with a trunk of tools, which was not in my closet nor was it locked. I saw, after their departure, tools in that trunk, but I do not know whether any tools had disappeared, nor how many books out of the trunk of the stranger, which Peter has put in my closet. But I saw some books of that stranger amongst Peter's books, after a trunk of the stranger, containing his books, came under my key. That key was kept with Peter and his wife till I saw that I had to prepare the extraordinary case for the courts of nations, and have put the key of my closet in my pocket, but forgot to tell to Peter's wife and daughter to put the books of the stranger to the books in his trunk, which is in my closet. That stranger will appear in another "extraordinary case, providentially prepared for the courts of all nations."

Regarding the animals, I supposed that they will take a cow which has been brought by them as a heifer and sold to the Peace-Union, and existing yet, after having brought forth several calves, and appeared to be near to give a new one. But besides that cow they took also a heifer. I had thought that it had been lost if I had not been informed afterwards by neigh-

bors that it had been carried away with the other plunder, and that also the ten sheep, dressed in large robes of wool and accompanied with eight lambs, were amongst the spoils. When I have put, as was reported above, the sheep with the lambs into the large fields which have been in a distance from the road on which the spoils have been carried away, I had not the least foreboding that the freebooters intended to seize also the sheep. But when they have done this, I did not see it from our Peace-Union ; because they were behind it in a distance.

The sheep and lambs have been produced on our settlement in a manner which was probably considered by Mr. Devor, the lawyer residing two miles from our settlement, as a peculiar title to claim them as the property of Peter and his heirs. But according to our notions of right, they had as much title to claim them, as to claim any other piece of the Peace-Union property. To wit, Peter had manifold bargains with that lawyer. Peter and his family, after his voyage from England to Philadelphia, did not eat meat for seven years. I thought that they abstained from meat-eating from principle, and I told them that people, after having entered into the dispensation of the fullness of times, will renounce gradually the custom of meat-eating according to their qualifications and opportunity to do so. But at length it became evident, that Peter abstained from meat-eating on account that in England having consumed his property by feasting with Mormons, he became after his arrival in America too poor to buy meat. His wife was a good cook, and after he had taken charge of our Peace-Union, many pieces of hogs, chickens and cattle have been consumed. Besides this Peter has bought meat also from neighbours, and particularly from that lawyer with whom he had much trade. And the most remarkable trade with that lawyer has produced those sheep. To wit, Peter took from him sheep on shares, and out of those shares the mentioned ten sheep and eight lambs became the property of our community. If Peter Bunney, this being the whole name of the late superintendent of our Peace-Union property, or Lawyer James H. Devor had thought otherwise, it had not changed the case, on account that Peter and his heirs had no right to take any animal on shares to our Peace-Union and feed it with the food of our community and consider the share as their property. But Peter having been a bad manager of the property which has been entrusted to his care at the Peace-Union, instead of having produced three or four times as much food for men and animals, as he has really produced, has neglected the farming business, and has been particularly engaged in the shoemaking business, that having suited better to his speculation. I have told him several times, that it would be ruinous to our community, if he would buy food for men and animals, which could be produced on our farm, in such quantity that a large portion of it could be sold. But in spite of our regulations he kept more animals than he had prepared food for them, and took also sheep in shares, keeping a number of hogs, and was buying grain and hay in spring. He has bought a very prolific sow with six pigs and sold to our Peace-Union, and has raised many hogs. The last winter before his own death he has slaughtered five of them and two pieces of cattle. But at my return from Canada his wife was buying meat. With his death the multiplication of hogs ceased, and Peter's wife has prepared only two hogs for slaughtering, a very fat male, and a smaller female and a young bull in the bargain. A boy of 13 years was at that time living with them. They told me, that he will remain through the winter. But shortly before the slaughtering-day I was told, that he will return to his mother, as soon as a substitute will come in his place. I said, that I will visit Duncannon and look there for a boy, being many with their parents at the iron works. They seemed not to be satisfied, telling me, that they themselves will find a boy. On the slaughter-day, the butcher, the most familiar neighbour with Peter's family,

and with him James came, whom Peter's daughter praised to be the best labourer in that vicinity. He came, as I was told, often to work on our farm, and this time to assist the butcher. And when they commenced to kill, I started for Duncannon. Having walked on foot, crossing the mountains, I arrived early in the morning of the next severely cold and stormy day in Duncannon. Before my entering in the village I met with a boy of 12 or 13 years of age, and talking with him, I found out, that he was a son of a widow, and he was ready to go with me, if mother would be willing to let him go. And his mother was willing, and we agreed to meet at the railroad depot and take the next passenger train and ride to Millerstown depot, the next station to our place. I was waiting at the depot, and when it was time to start, and the boy did not come, I heard a voice saying: "Not this, but Cyrus is the right boy." Cyrus was a boy of 14 years of age, a son of Peter's most familiar friend, on whose farm Peter was preparing for our Peace-Union centre, till our master was pleased to start it at Springhill, and at length to allow Peter to preach repentance to nations by this "Extraordinary Case."

I started then in cars and walked from Millerstown to our place, on which I arrived at candle-light of the next day after the butchering of the hogs and the young bull. And James, a boy of twenty odd years, was yet there. Peter's wife said that they hired him to cut wood that day. To wit, the boy who lived with them to help Elizabeth to give food to few animals and to cut wood, was too lazy to do all this. Next day was Saturday, and James went with his gun around the house and came to dinner, and then he left our Peace-Union. I said, he may come on Monday, take our wagon and go with me to bring Cyrus to our place, and I would remain for some days with my friends, where I used to stop and write.

James came on Monday, and the boy who was living on our place, was waiting till another would come, and Peter's daughter said to me, that James not having other labour that season, would like to labour on our place one or two months only for boarding. Although there would be plenty of labour on our place also in winter for many hands, James was according to my judgment too carnal-minded or too fleshly, and I did not like to see him on our settlement without a disciplinarian, and said, that Cyrus would suit best for the small job, which was to be done every day. And we took the wagon. After our arrival at sunset I talked with Cyrus and his parents, and they were satisfied and agreed that he should go next morning with James. I left then James in that house and stayed that night with the next neighbour. I returned then next morning in the expectation to find Cyrus ready to start. But he said that he was not yet ready. His mother said the same. I knew the source of that change and said to James to make our wagon ready to start and see some of my friends three miles from that toward our place. When we would start, Cyrus' mother said privately to James, but my hearing being in certain cases very acute, I heard her words, "When Peter's wife would need Cyrus, she should send for him." From those words I concluded that James has shown that Peter's wife did not need Cyrus at that time. And I started from thence with the intention to get another boy and send to our Peace-Union. At my arrival at the friend with whom I intended to stop, and in the first place to go to his brother and ask him to send one of his boys to our settlement, James, perceiving this, said, "Peter's wife will have no other boy but Cyrus, and she will send for him when she will need him." After having said this, while he was alone in the wagon, he started, and I remained there as long as I thought proper, writing a manuscript. Then I returned to the Peace-Union to see how industrious James was. I came an evening and found him not at home. And when I went in my bed-room, James was expected, but did not return. After having finished my usual sleep, and commenced at three o'clock to meditate, that morning not having

been disposed to arise, as I often do, at that hour, James came at half past three, and made fire in the room below my bed-room, and having become tired, he fell soon on the bench in deep sleep. Then I came at 4 o'clock in that room and worked, and at day-light I saw that James' works were works of darkness; but for the Peace-Union nothing was done by him. Also wood which he has cut before for wages, has been much consumed. I gave to Peter's wife and daughter deserved lessons for their alluring such persons to stay in our house and to feast on account of our Peace-Union. Both mother and daughter, as usually to exculpate themselves from imputation, commenced to relate that James has his girl in the neighbourhood, (in the house, in which Peter, his wife and daughter, were so intimate friends, that Peter, when his daughter went to night-meetings advised her to stay after the meeting during the night either in that or in another house near to that, in which they had also a peculiar intimacy.) With great disgust after having given solemn warnings, I left our settlement, and went to hold a meeting which I had appointed before my going to see how James was working on our settlement. From that meeting I went to Cyrus and his parents, and told them that Peter's wife needed very much Cyrus. He went then with me, and having arrived an evening, we did not find James at home, nor wood in the kitchen, although clouds were announcing the approaching rain, and only a little wood was chopped. It commenced to be dark, and Cyrus and Elizabeth were carrying wood in the house, till a great shower came. Not so much was done during James' boarding eighteen or twenty days, as a lazy boy of twelve years could have done. I supposed, according to Elizabeth's assertion, that James was the most industrious boy, and would prepare wood to be used for a long time at our Peace-Union. When he came and saw that I have brought Cyrus, he appeared to be angry and left the place. I knew that also Cyrus was rather for playing than for learning and working; but I supposed that Peter's daughter, when a boy of 14, and she of 18 or 19 years of age, of her most intimate friends would be there, would give up other idols and play with that boy, or perhaps begin to study what we have recommended her. But she continued to worship as many idols as she could reach, and they have given her good assistance in robbing our Peace-Union property.

Peter's wife, to get a title to the property of the Peace-Union, although that title was perfectly spurious, often repeated to me: "Here is no Peace-Union." And in this connexion of things I remark, that if there would be no body on the whole globe so far converted from the servitude of the Apocalyptical Dragon, the grand-master of rebellion and wars, and their abominable causes and dreadful consequences, to Christ, the Prince of Peace, as to be ready to co-operate with us, when he would be sufficiently instructed of our Divine mission and the wonders and signs by which it is in the most astonishing manner confirmed, to establish the promised peaceable reign of Christ, in which will be the universal republic of truth and righteousness, I am representing the Peace-Union, in connexion with the whole sphere of the saints, in which Christ is the Head. The whole sphere, in which he is the Presiding Elder, are continously testifying, that when the great mystery will be sufficiently developed, nations will be aroused to do what is required to be partakers of the Peace-Union or of eternal life, and to draw those departed into it, who may be reached by their congenial friends who are in their mortal bodies. We do all in our power for the great resurrection of those in mortal bodies as well as of their departed friends, to enter into the Peace-Union. This will be powerfully realized from the centre of our operation. To establish a provisional centre, land has been bought and a hall built, in which messengers for drawing nations into the Peace-Union, are to be instructed and intellectually and morally prepared for the great mission. And Peter has

been called to improve the place and produce what could be produced to be partly consumed by those who would attend our instruction, partly sold.

When Peter was pointed out by my directors as the man who should be invited for this charge, I did not know, why heavenly wisdom had ordered this; because I had great hope that the American nation would be awakened to prevent the existing civil war. But those our leaders who are not seen with carnal eyes, but are penetrating into the depth of human affairs, have seen otherwise. Besides many others, who should have testified our Divine mission, when James Buchanan became President of the United States, we would send from Bloomfield, the county seat of our Peace-Union, the twelve culprits who will be spoken of below, as the twelve apostles of the dispensation of the fulness of times, to the nations, to testify our Divine mission and their most urgent duty to hear us and act accordingly. But the hell has conspired in Bloomfield to hinder us in that our enterprise, and in other places the hosts of the dragon have used other means to dupe and deceive nations regarding our message of peace.

At length Divine wisdom was pleased to send Mary and Elizabeth, Peter's wife and daughter, in this our treatise, as powerful messengers of the new era and witnesses of our Divine mission. What preceded, was preparation to what will follow, to learn gradually the great mystery. I have already mentioned, that I have invited Peter and his wife and daughter, to come to their native country, and carry there our publications in houses and spread them in public meetings. But Divine wisdom knew them, and appointed them, to be in quite another manner our missionaries. Peter, who would not obey the great call, has been killed by the angel of death. And the same angel has shown, that in the first place Elizabeth and then Mary, her mother, both have merited to be killed, but have been wonderfully preserved to become in this our document quite extraordinary messengers of the new era, and give us the necessary assistance to open the way for the circulation of our message of peace.

At my return from Canada to the Peace-Union I saw that there was abundance of chestnuts, and that a quantity of them could be gathered from trees within our fences on places, on which they could be easily picked up. I left then the place, and at my return I took two boys with me to shake and strike with poles chestnuts from the trees. I myself helped to pick them up, and invited Elizabeth to come and help, if she would eat them. She came, although with a great grudge, as usually towards me, not talking a word, when I was near. But there was at once her attention very much aroused, when she saw a boy approaching. When she recognized him in a distance, she commenced to rejoice, running to welcome him. Her eloquence was soon developed. He was a soldier of the Potomac army, a son of the neighbor, with whom Peter had advised her to stay during the night after night meetings. While she was conversing with that soldier, and there were not many chestnuts to be picked up, I left the boys and the girl, and went to my work in the house. But after awhile I returned to the chestnut trees, to help to pick up chestnuts. And I was quite surprised, when I saw Elizabeth without cover on her head, and her hair displaced and her head bleeding. One of the boys remarked, without relating the circumstances, that she was nearly killed. And I added that she had deserved to be actually killed. It appeared as if there was a fighting and as if she had come out of a battle. The soldier, her apparently great friend, who came to pay her a visit, has brought with him fighting demons. And while she was conversing with him, a boy went on a tree, and shook and struck chestnuts off. After having finished his work, he let the pole fall down. But instead of having run directly towards the bottom, the pole struck a branch, from which it rebounded and ran towards Elizabeth's head, and

brushed by Elizabeth's head and touched the skin of her skull. If her skull had been touched, it had been broken to pieces. I understood the mystery. Elizabeth was to be preserved, to preach in this our treatise. The soldier remained at dinner, and Elizabeth and her mother treated him as a very distinguished guest.

I came usually only to see whether there was any hope or not for fruits of repentance. After the above related item I left soon the "Peace-Union." And when I returned, I was told, that Mary, Peter's wife, had been nearly killed, and Elizabeth, her daughter, actually thought for awhile, that her mother was dead. That happened at the cleansing of the pipes of a stove. A pipe fell on the wrist of her hand, and without having wounded it, caused her a swoon. And while she fainted so as if she was dead, the boy who was with them, was running to call neighbors, while Elizabeth was waiting the issue. But her mother revived. Both, although they have been warned in manifold ways, had not any relish to repent their sins and to ask: What shall we do to be saved. Their sensual course stupified in such a manner their nobler faculties, that they knew nothing about my mission, and followed those who instigated them, to let the case come before the court, and assured them, that the court will decide in their behalf. Elizabeth told me openly and repeatedly, that the jury will be her friends, and that they will give their verdict in her favor.

I never was involved in a lawsuit, and it happened twice in my life, during the time of this my Divine mission, that I appeared as a witness, once in an arbitration, and in the other case at a court. Both these cases must be mentioned here for a peculiar illustration of this "extraordinary case."

We have made several trials in different States, to establish a provisional centre for our Peace-Union. But all those trials occurred for peculiar spirit manifestations and instruction of nations, that they must be better prepared than they have proved to be until now, to reap the fruits of our labor. And the case for which I am in this treatise heaping matter for judges, lawyers and courts at large, that they might be moved to investigate our relation and mission to nations for harmony and peace on the globe, should at length suffice for them, to become our fellow-laborers and partakers of the grandest promises to mankind.

When once for a similar instruction, as we develop in this case, a wheel was required for a trial of spirits with a machine, and on my arrival at that place I boarded for some days with the wheelwright; there happened that a night, while I was in my bed-room and supposed that all other persons were also in their bed-rooms, I became at once, against my habit to drink at bed-time, exceedingly dry and compelled by an invisible power to go and drink. The room in which I and another man had a bed together was opposite the kitchen, and I knew that there was water; but I supposed that all persons went before that to bed. Those belonging to the house had their beds in the upper story. I took light and came in the kitchen to drink water. But, to my surprise, I found the daughter of the wheelwright with a boy of the neighborhood in the act of fornication, and a brother of the girl was their bystander. After the wheel has been made by that wheelwright, and all that was due to him has been paid, and the men who have afforded money went to their homes in distant places of other States, the wheelwright demanded a certain amount to be paid. I and some others who remained there knew that all has been paid to him. The man was accustomed to lawsuits, and was preparing to commence a lawsuit against us. I advised him that the case should be settled rather by arbitration. He consented. I thought that by certain circumstances would be made manifest that all had been paid to him, and my certain knowledge and the knowledge of another would satisfy the arbitrators; the circumstances, which could not be denied,

having been in our behalf. But, to my surprise, the two boys whom I have found at the act of fornication, came, swore and testified, that they had heard somewhat spoken by one on our side, who has also left the place, in behalf of the statements of the wheelwright. And the arbitrators were soon satisfied and have decided that we must pay the sum demanded by the wheelwright.

The second case, which must be related here for a peculiar illustration of the present case, occurred on the last night of President Pearce's administration, and was taken by a squire in the same hour in which Buchanan was inaugurated, and the case was then tried at the court of Bloomfield, Perry Co., Pa., on the feast called "*Cœna Domini*, Lord's Supper," which is Thursday of the week before Easter. I came as witness, and if my written testimony had been read and done, what was required in it, instead of the existing civil war, harmony and peace had been established in all States of North America, and spread on the globe.

The principal points of that case, which would require a volume of explanations, are the following. I found, A. D. 1850, Rev. Hugh Kirkland, preaching on the streets of Pittsburg to large crowds of people, and I made use of that opportunity and delivered our message of peace to patriarch Kirkland and his assistants, and to their audience. But the next night after that meeting I was carried in a vision on a high mountain, on which the most beautiful prospect was on one side, but on the other a dreadful precipice was filled with demons who were preparing weapons for war. Kirkland, that is his leader, a spirit of delusion and destruction, came riding towards me; but instead of having remained with me, he jumped into the precipice. I related then to Kirkland several times that vision, and warned him and instructed him how to preach and prepare for peace, and not for war and ruin of the country. But here I must omit all my intermedial meetings with patriarch Kirkland, and report the principal points of my last public meeting with him, in the night, March 3, 1857.

In all my meetings with him that vision was admirably fulfilled. My addresses were for peace, but his addresses were for war. He came at length in the section near the line of Perry and Juniata county, in the region in which Peter was preparing his friend to give his land in Juniata county for our Peace-Union; but Kirkland had some more congenial friends in Perry county of that vicinity, and there he delivered some lectures. The last at which I was present and which occasioned a riot for an "extraordinary case," was delivered three miles from Peter's landlord, in the night, March 8, 1857. Kirkland's friends appointed that lecture in a schoolhouse of Perry county, at the line of Juniata county, and the rioters agreed before that lecture to come from both counties and to attack Kirkland and his company. The meeting, in which beside Kirkland I spoke, was annoyed; but the fighting commenced after we have left the schoolhouse. Kirkland, knowing that boys and young men were waiting to attack him, ordered his men to surround him; and I walked behind that company. When we have left the schoolhouse, the rioters rushed behind upon us, and I fell, and the rioters jumped over me and cast stones into Kirkland's company, while I was lying after having been magnetized by my guardian. I do not know how long I was in that condition. When I arose I saw nobody near me; but when I walked a distance towards the house in which I expected to find Kirkland, I reached on my way some of his friends making arrangements to carry one of his company, who was hurt by stones and disabled to walk. I left them, and not having found anybody in that house, in which I expected to find Kirkland, I went in the next house, which was larger and stronger, and in which Kirkland and his company were assembled, expecting a new attack, and preparing to fight and repulse their enemies. They were quite surprised when

they saw that I came without any escort. When they understood that they were out of danger, they made arrangements to prosecute the attackers. Kirkland, who had for many years many lawsuits and trials, was the head of the prosecutors, and endeavored to allure me to be his partner in the prosecution. But when I declined positively, he and his assistants said that I must appear as a witness. I accepted that part.

On the next morning, (March 4, 1857,) we went to a squire in Liverpool, Perry county, in which near the line of Juniata county the riot took place. Kirkland, who styled himself "the true American patriarch," (although he was an Irishman by birth, and studied divinity in Scotland,) claimed to be the leader of the American party to put down the Pope, and it is to be understood that they selected a squire of their party to arrest the rioters, and the prosecution was taken up in the same hour at a squire of Liverpool, in which in Washington the inauguration of the President of the United States took place. Twelve of the rioters having been arrested, then lawyers have been employed. And the principal lawyer of the arrested belonged to the American party. Then I visited that lawyer, and told him that my testimony will be given in writing, and will be for the benefit of the arrested, and for harmony and peace of all States. I asked him whether he would read my testimony in the court or not.

The lawyer having promised to read, then I wrote it. It became very large : about 70 or 80 pages, letter paper. I have shown that the twelve could not be excused, and must be regarded as guilty ; but that those were more guilty who were represented by patriarch Kirkland and his party ; that my mission having been superabundantly testified by signs and wonders, Kirkland and his assistants should have learned already, A. D. 1850, our message of peace, and spread it everywhere powerfully, but that they continued in their ignorance of the Roman Catholic church, and in their lascivious and scandalous manner of preaching to prepare the great near approaching revolution, by which an enormous amount of human life and property would be destroyed. But Christ and His heavenly congress let the infernal demons produce that riot, although they have controlled them in such a manner that they have selected the right persons with suitable names, and inspired them for fighting in the right night, and prepared the right number of persons for arrest, to become the twelve apostles of the new era, by the Treatise which I have prepared to have been read in the court, and then published and spread as far as possible by the expenses from the Treasury of the State of Pennsylvania ; because in this State more has been done by virtue of our mission, for the circulation of our message of peace, than in any other State ; but the largest amount of crimes for stopping its circulation have been committed in this State.

That treatise having been prepared, by which the twelve culprits should have opened the way for the circulation of our message for union and peace of all states in the promised universal republic, I gave it some days before the meeting of the court to the principal lawyer of the defendants, with the recommendation to study it carefully, and to prepare to read it powerfully in the presence of the court. We tried him, whether he would be strong enough or not to renounce the party serving the dragon and become a truly great servant of Christ ; but in my conversation, when I gave him a treatise to study, I discovered that he was too much of a materialist to comprehend Christ's spirit, who has revealed in that, my treatise, truths which materialists are not ready to receive. After having given him sufficient time to study my treatise I asked him, whether he would read it at the court or not. He evaded a positive answer. Then I required from him before witnesses in the morning of the day, on which the judge was expected to come, to give me a positive promise to read my treatise before the court, otherwise he.



must return it. He returned it. Then I went to the judge soon after his arrival in Bloomfield, and informed him regarding the contents of my treatise, and that the lawyer who has promised to read it in the court, has then declined to do so, and that the case contained such a complication of theology and politics, that there was impossible to judge about it for the welfare of the country without a knowledge of the disclosures given in my treatise. Therefore I asked the judge to read it before the trial of the case. But he declined to do so with the usual excuses. I intended to prepare the judge, after the lawyer who had promised then declined to read it, to appoint another to read it at the trial of the case. After the refusal of the judge to accept my offer, I thought that at the trial of the case, when I would be called as witness, I would show that justice and the welfare of the country demanded that a qualified person would read to the court my written testimony.

Our case was tried on Thursday of the week before Easter, that day having been the most suitable for the celebration of that mystery. But when lawyers called the names of witnesses, I was overlooked and my name was not called. When I saw what was going on, I arose and pointing with my hand and turning towards the lawyers said: "Here is conspiracy." I knew that it was against the rules of the court; but I would effect an excitement and occasion an inquiry. But the rulers paid no attention to what I said. At length I went to the judge and said, My testimony must be heard for harmony and peace of the country. But nobody paid attention to my warnings. At the recess for dinner I again addressed the judge, and assured him that my testimony must be heard for the harmony and peace of the country. But after noon only speeches of the lawyers have been delivered, and then the jury have given their verdict, pronouncing the twelve to be guilty, and the sentence condemned them to a certain sum to defray expenses and to the county treasury, and those to the jail who would not be able to pay. The others paid, but the worst ringleader of that riot was not able to pay. And some who took interest in my mission paid for him. In my written testimony the way was shown how to direct the twelve to the true conversion and by publishing our testimony the whole country to our message of peace. But the proceedings of the court retained the twelve in their old course towards preparations for war.

My mission to preach by that case the new era, having been disregarded, and my testimony suppressed, and the people confirmed in the great delusion, that I was on the same platform as Patriarch Kirkland was, or rather worse, not admitted to be a witness, I have then prepared a document for the supreme court, to revise the case, and I found a lawyer in Philadelphia, who took the case up. He wrote to the prothonotary of Bloomfield for the particulars of the case, and by this act lawyers and officers of Bloomfield knew that it would be brought before the supreme court at Harrisburg. I came before the judges met, and showed my document of forty-seven pages to the secretary of that court to read it privately. I thought proper to instruct him also of what I intended by bringing the case before the supreme court. Then I came on the day of their session into the room in which the supreme court was in session. The principal lawyer of the twelve guilty, and the lawyer who came from another county to assist him in our case, both were there with another case at the supreme court. But the lawyer who has promised to come and argue our case, was not present. I went in the hotel in which he told me that he would stop; but he was not there. I asked the door-keeper at the room of the supreme court, how long the judges were expected to be in session. He answered: A week. I wrote directly to the lawyer asking the cause of his not being present, and have received on the next following day the answer, that he was detained by sick-

ness. I thought to move with his answer the judges, to give my forty-seven pages to the secretary to read them to the supreme court. My pages contained the substance occasioned by that "Extraordinary Case," of what the government had to do to prevent revolutions and wars. But when I came to the room in which the supreme court had their session, the room was locked. I found then the door keeper, asked the cause and received the answer, that the court had adjourned for a week. I learned from those circumstances that the American nation were not yet mature for our message of peace. The ringleader of the twelve culprits whom I wished to make apostles of the promised peaceable reign of Christ, with assistance of the courts, was subject to intoxication; and when he was inspired with liquor, he blasphemed our mission, after that trial as well as before. And once in that condition on a canal boat, while he was jumping out of the boat to shoot a bird, he touched with his foot the trigger of his gun, and the discharge came into his bowels, and he cried in vain for mercy and died within the same hour, on the right day according to the prophetic calendar, that I knew who amongst the spirits was controlling that sign. But the lawyer of the twelve rioters in that trial, became at length a member in the House of Representatives in the Congress of the United States.

The door for the circulation of our message of peace having been locked, the secession of some States from the Union commenced. And I was inspired to write a proclamation, in which I have shown our Divine mission, testified by a long chain of signs, and I have commemorated so many of them as could be concentrated into the small compass of a proclamation, and particularly the signs which occurred during my trial of spirits at the Presidents Polk, Taylor, Fillmore, Pierce and Buchanan. Those signs should have been sufficient to convince lovers of truth, that our mission is from heaven to establish peace on earth. By virtue of our mission we have shown what the government had to do to reduce peaceably the seceded States and to commence to establish powerfully the promised universal republic. Our proclamation was sent in February, 1861, in five hundred copies, to both, the acting President Buchanan and the President elect Lincoln, and to all Senators, and to a number of representatives in the House of the Congress of the United States, to governors of States and others in high offices. But I have not seen any written remark on that extraordinary document of Divine mercy, to prevent the civil war, except a remark of the member of Congress from Bloomfield, Perry County, Pa., who was attorney of the rioters at the trial in which I should have been a witness. He, after having received a copy of our said proclamation, has sent it to one of his friends in Bloomfield, with the remark written on its outside, that he would have read it in the House of Representatives, if it had not been too long. It was printed on seven columns of a large sheet, and was not longer than one of the long speeches in the Congress. If any big man to whom that proclamation has been sent, had studied it, so as to have comprehended the testimonies of our Divine mission, which is the mission of every one, who comprehends it and acts accordingly, he had moved others for co-operation, by which the government had been moved to reduce the seceded States by Christ's Spirit and introduce with power the promised universal republic of truth and righteousness. But the spirit of delusion has crowded all with so much business, that not one has studied so our proclamation as to have shown the fruits of his study. Soon after the arrival of the copy of that proclamation with the mentioned remark on the outside I came to Bloomfield and stopped with the man who has shown it to me. He has received it for perusal from the man to whom it has been sent.

We give only hints. We have initiated the same lawyer, who should have opened a great door for the circulation of our message of peace A.

D., 1857, at the court of Bloomfield, and then A. D., 1861, in the House of Representatives in Washington, that he might open it at length by the "extraordinary case" which we are developing in this treatise.

After having commenced in "Springhill," Tuscarora Township in Perry County, Pa., our "Peace-Union," we have been asked by several persons: "Have you a charter from the Legislature of Pennsylvania?" We have given a negative answer. And after the great robbery has been committed on the 5th inst. at the "Peace-Union," somebody said: "I am well versed in the laws of the United States, and of Pennsylvania, and I know that you will lose the property which has been taken away from your "Peace-Union, on account that you have no charter from the Legislature for your Community. But the mentioned lawyer thought otherwise, to wit: That, not having a charter from the Legislature, our property must be considered as private property, and if the two women should escape, the men who have carried it away, are good security for its compensation.

If you have comprehended the preceding pages you will differ from both opinions, to wit: If you understand the testimonies for our divine mission, which have been mentioned in this volume, (and hundreds of volumes testifying the same could be filled,) you know that we have the charter from Christ and His heavenly congress, to establish Peace-Union settlements or communities according to the plan which has been published in the often quoted book: "Secret Enemies of true Republicanism," &c. All charters which are contrary to this our charter, are from the dragon, who has given power, and throne, and authority to the beast and its ten horns, (Rev. xiii. 2, xvii. 11-16,) to produce such destruction and desolation, as after all specimens of the past ages and of the present time, is at length most visible in the States of North America. With the property which has been consumed and destroyed in this civil war to kill hundreds of thousands of men and to make the survivors miserable, if it had been used according to our divine plan, all poor on the whole globe would become rich, and the rich truly happy; but by the tremendous abuse of property in this civil war, those who have advantage of it, became the more miserable the greater their advantage is. This truth is the more evident to students of this volume, the deeper they comprehend it. Wherever this our divine charter will be acknowledged, and our divine plan put in practice, heavenly blessings will be visible, but where it will be despised, the curse from the hell will devour human life and property. Mark well that it has been mentioned on some of the preceding pages, that on Cumberland mountain, of Tennessee, we would establish the Peace-Union centre, in the year 1848. We took land in possession. I, and the old man who has been supplanted by Thomas at Peter's administration of our Peace-Union at Springhill, in Perry county, Pa., took land on Cumberland mountain for our Peace-Union in possession. Then I left that man and his wife on the place, after having held a meeting which was attended by many slaveholders from the vicinity as well as from a great distance. I have assured them in a long speech, that we have the charter from Christ and His heavenly congress, and that our charter is confirmed by great signs and wonders, and that if our charter will be regarded, peace, with superabundance of heavenly blessings, will be spread from Cumberland mountain to all quarters of the globe; but on the contrary revolutionary wars will destroy human life and property. I left then that man and his wife on that place, to observe whether our divine charter would be respected or not. Not having been respected they left the place.

Although we have tried in several other places to establish our provisional Peace-Union centre, or the commencement of our Peace-Union communities, I have not given my name as trustee, except in that, and at length at the Peace-Union which has occasioned this treatise. For the place in Tennessee

we have made only an agreement to pay, when we would send settlers. But Springhill, in Perry county, Pa., has been paid in ready money for our Peace-Union, according to our plan, by Robert D. Eldridge. And I and he, we both are trustees of the place. And my duty, by virtue of my mission, is to take the necessary steps to make our mission known and bring before the public the case, that citizens of the States of North America might at length decide, what they should have done many years ago, whether they will acknowledge our charter from Christ and His heavenly congress or not. For their obstinacy the curse of this civil war and all its dreadful consequences came upon the States of North America, as well as upon other countries. If citizens of the United States will acknowledge our divine charter, we, that is, Christ and His congress, and the messengers whom I represent, we all who are sent by the heavenly congress, will take the curse away, and spread the blessings. But if they will not acknowledge our charter, we will leave these States, and Pennsylvania which is already so enslaved, that this and the future generations will not be able to liberate it till its citizens acknowledge our heavenly charter, will be in a similar manner desolated as now Tennessee is. And what we say to Pennsylvania, we say also to other States. Destruction and desolation will be the necessary consequence, wherever our divine charter will not be respected.

According to this charter we show mercy to those who have transgressed the Divine Law, and are then truly converted. If they are not qualified for the offices in which they are found to have been transgressors, when they are truly converted they are translocated to such offices for which they are qualified. But, if they remain obstinate, we separate them. And if they are guilty of such crimes as may be reached by the laws of the country and punished, we demand punishment according to those laws. Mercy and grace being for the truly converted; but the strictest severity of the law for the obstinate sinners. This will be our practice, the beginning of which we make with this "extraordinary case." As soon as robbery has been committed and our property carried away from the Peace-Union, on the 5th instant, May 5th, 1864, the Feast of Christ's ascension into Heaven. I recommended to a neighbor to take care of our desolate "Peace-Union," and I myself walked to Bloomfield to try the spirits of the lawyers of Perry county with our extraordinary case. But on that Feast having been public sale of horses which have been discharged from the service in the army, most lawyers whose spirits we intended to try, have been at the public sale in Newport, five or six miles from Bloomfield. And on the 6th instant was circus in Bloomfield, and not much chance to draw the attention of lawyers in these days of Noah from their idols to the worship of our Lord and his Christ, and I found proper to see some squires in the neighboring places to learn whether they had any power to give us assistance to bring the transgressors of the law to justice. Having found them not qualified to do what justice required according to our law to purify the country from the idols which are worshipped, I returned to Bloomfield, and was again told, as the first time, that to claim that the property which has been taken from the Peace-Union belongs to the Peace-Union, that the lawyer would have power to send the sheriff to secure the property till it would be decided at the next court, several months distant, to whom the property belongs, I must give bail of twice the worth of the property taken away, although I myself am trustee and the other trustee gave me in writing the power to act also in his name for the Peace-Union, the property of which is many times more worth than that which has been carried away. There are manifold provisions for the refuge of the ungodly, so that the measure of sins became so filled in the States of North America, as it is now manifest.

In trying to find out who amongst the lawyers was selected by our directors

to furnish the best service at the exhibition of the Divine Spectacle in this extraordinary case, it was at length evident that the same lawyer who should have read before the court our large testimony at the trial of the twelve rioters whom we intended to convert by that testimony into the first twelve apostles of the New Era, by publishing and sending our testimony to all Governments and all nations, was also chosen, to give us the necessary service, that all might be concentrated in this our report to move governments and nations for co-operation. I gave the lawyer the "indictment," which I have prepared, and a copy of which was in this connexion ready for publication. The names of the principal actors for the physical and moral ruin of the Peace-Union, are in the indictment; but expecting that all will study this book so as to be truly converted to Christ and become our most zealous fellow-laborers for the restoration of the Peace-Union, we will omit here the publication of the seven points, containing the indictment, which attentive readers of this narrative may easily find, and the names of those who are implicated in this case, will appear in due time either as truly converted and sincere fellow-laborers in our great mission, as we expect, for their temporal and eternal welfare, or as enemies of God and men. Omitting here the first seven points of the document, dated Bloomfield, May 13, 1864, containing the indictment, we publish only the eighth point and the close of that document, as follows:

VIII. Robert D. Eldridge gave me a writing from which I copy here the following passage: "Professor Andrew B. Smolnikar will prepare a document, in which that will be explained, which is necessary to enable the court to judge according to law in this our case. And what Smolnikar, as one of the two trustees, does, I, as the other of the two trustees, agree with him."

"This is an extraordinary case for the promised universal republic of truth and righteousness, for which after having received the necessary preparations, I am working since A. D. 1838, having published since that time a number of volumes and pamphlets. Each of those publications contain abundant testimonies of the final glorious success of our labor. Our proceedings have not the tendency to hurt but to liberate Mrs. and Miss Bunney and by their instrumentality millions of others from the misery into which they have been immersed. When other means to open a great door for the circulation of our message for the great union of nations in the promised universal republic, have been frustrated, at length this case was prepared, that we expect, that our circumstantial report and proceedings in the court, when put in circulation, will be for the benefit of nations. **ANDREW B. SMOLNIKAR.**"

The lawyer having required a bail of double value of the property which has been taken away and we claim to be the Peace-Union property, before he could send the sheriff to secure it, I went again to our place, walking ten or twelve miles in bad weather. Having found a neighbor ready to give bail, I returned walking to Bloomfield, and the neighbor came on horseback.

Then our business commenced with the lawyer; but I could not agree with him regarding the proceedings in our case. I insisted that, in the first place, the boys should be taken up, whom I named as the ringleaders in disgracing and injuring our Peace-Union by the abomination called free-love; but the lawyer thought otherwise. It is the weightiest question, whether there should be laws for the extermination of abominations by which the country has been ruined and destroyed, and which are of the character that without their extermination the true republic could not be restored. The principal of these abominations is the so-called free-love. As long as it is tolerated, there can be no peace, no real prosperity in the country.

According to the lawyer's opinion, our prosecution had to commence with the recovery of the property, and he required a specification of the pieces which have been taken away. I remarked that if we would have the books which belong to our Peace-Union, but remained in possession of Peter's wife,

we would know the pieces which the Peace-Union has bought from Peter. But besides those pieces many other pieces have been partly bought from others, partly produced on our settlement and taken away. Peter and his successor in administration should have kept all those pieces in the books of account belonging to our Peace-Union. But having been robbed also of books, in which as far as I took an insight into those books, most pieces have not been mentioned, I could not specify what the lawyer required. Then the lawyer thought that we should commence a general suit against Peter's wife and daughter, and those who have carried loads of our property in wagons away. But I insisted that the next squire and lawyer living on his farm in our neighborhood, should be brought before the judgment seat; because it was evident, that if these men had been against these proceedings, the plundering and robbing the property of our Peace-Union had not been committed.

Not having had the specification and the value of the property taken away, no bail was required, and a general action was taken up by the lawyer. In this action I and Robert D. Eldridge appear as prosecutors against Peter's wife and daughter and those four who have carried property in wagons from the Peace-Union. But I could not move the lawyer to bind the above-mentioned squire and lawyer. These having been overlooked, I would not insist that also those who have helped to pack, and to take away the sheep and the cattle, and in the first place the ringleaders of those who have infected our Peace-Union with free-love, should have been taken up, according to our principles, according to which all transgressors of the eternal laws of our Peace-Union should be taken up; because I thought that by virtue of my mission I had to prepare the case for examination and decision at all courts of all nations.

As the case was not taken up, as should have been done, to bring every partaker of the crimes committed against our Peace-Union, to due punishment, likewise also the time for the trial of the case at the court was too far distant. We have been at once stopped in our household. It was necessary either to buy directly the pieces required for the household, or to find a family who would move with their household and work on shares. We found the family, and are preparing to show that our "extraordinary case" is for the courts of all nations. The lawyer said that our case will not be tried at the next court in August, 1864, but at the court in October, 1864. But we are preparing this volume, that all who will attend the next court in August, might study it before and commence at that court, what is required for the circulation of this volume at all governments in all courts of all nations. It is evident from what is explained in this volume, that as the lawyer has fixed the case, accomplices and partakers of different crimes had appeared partly as jurors, partly as witnesses, assisting Peter's wife and daughter and those whom they represent, and nations would have remained in ignorance of what they should learn by this case, which we repeat, that in the first place all those who have contributed in any way to the ruin of our Peace-Union, might become our sincere fellow-laborers for its restoration.

After the foregoing specifications of the preparations to understand the mystery, the substance of the explanation of which will be given below, from which it will be evident, that the given items are of great importance for the beginning of the communities of the promised new era, we remark, that in our communities the accounts will be very simple. But it was necessary to require from the first pioneer\* to be exact in all minutiae; because he was alone, preparing to give in due time a strict account to the whole body. But when a number of members will be on one settlement, faithful disciples of our Heavenly Master will carefully perform the duties of their offices, and exact accounts of the minutiae will not be required from them; because from the general accounts will be easily known about every one,

whether he or she be best qualified for their offices, or not. According to the principles, expressed and published in the often quoted book, officers in any branch of business in our communities, will remain only so long in offices, as they will be found amongst the members to be best qualified, each for his office. But when better qualified will be found, the former will give each his office to the best qualified. The proceedings in such cases will take place according to the rules which have been mentioned in our "plan." But with Peter this could not take place; because he was the first pioneer and had to remain till he was taken away, and his wife became his successor to occasion the development of the whole mystery in this extraordinary case for a great instruction and warning to all nations. I was patiently waiting till our directors would be pleased to remove Peter. Nations having rejected our message of peace, a type in miniature was given at our Peace-Union of what is going on in the United States as well as elsewhere. Nations would not be converted from the service of the dragon to Christ, and they have received a specimen of what is going on; and the infidel servant was ministering till he was taken away on the 5th of June, 1863, about fifty-two or fifty-three years of age, while he was speculating to raise a community according to his own plan, supposing that I was in Europe and would never return to America.

He having been buried, also to his wife and daughter, as we have shown above, has been signified, that they have deserved death: but they remained, that we are preaching by their instrumentality true repentance to all sinners. The scandal for the ruin of our Peace-Union, must be used for a solemn warning to the future generations. The moral damages are incalculable; but also the damages inflicted to our Peace-Union property, cannot be exactly counted. Our property has been hurt, by neglect to produce on the land, what could have been produced, and by consumption and buying to consume, what could have been saved and produced on the land in abundance, so that a portion could have been sold to others instead of having been bought from others. About eighty or ninety acres of land have been cleared before Peter moved in September, 1859, to the place. And then some acres have been cleared by him, which have been already before cleared from heavy timber, that place having been the handiest for him to take wood for his household. Plenty wood being next to the house, I said that he should clear that land for various reasons which I have explained to him. But the place shown him by me being rocky and his place smooth, he did not care for the general benefit, but for his own pleasure. Although there have been many acres of good cleared land before Peter took possession of the place, and which Peter never used, he was compelled to take wood for his household, and he cleared a place for this purpose, but not that which should have been cleared already by those from whom our Peace-Union have bought land. Now about one hundred acres of land is cleared, and ready for farming, gardening and orcharding purposes, the situation and soil of the land being well qualified for all kinds of fruits.

The man from whom we have bought land, having had his speculation to make money out of timber taken from the most handy places of four hundred acres of woodland, he made his farming business very easy, ploughing not deep, but the surface of the handiest portions of the land. And we have said to Peter to plough deep and reach the soil which has not been used, and to plant as much corn as could be done, the land being good for corn, wheat, rye and other vegetables, and we have mentioned also how to prepare manure, being abundance of stuff for these purposes on the land. But Peter had his own way of speculation, and adopted shoemaking for his principal business, and to raise animals and grain, according to his taste, of a bad economy, to feast with those who could be used for his community, when I

would be taken out of his way. But my directors were calculating otherwise, as you learn in this report.

After my return from my long journey in Canada, as soon as I assured Peter's wife that I would be towards her as her brother, and towards her daughter as her father, I gave, as a token of my assurance, what I had at hand, to wit: A friend gave me a substantial new shawl, to be my winter cover. But I thought that I could endure through the winter without it, and gave it directly to Peter's wife and daughter, to be used by both, when one or the other would need it, and I received from them some pieces of Peter's clothing. I supposed that Peter's death had produced their true conversion to our Peace-Union principles. But on the next Saturday, as has been reported on some of the preceding pages, I commenced to learn the secrets of their great apostasy; and I have developed in this report as much as should be sufficient for reasonable readers to comprehend our general disclosures of accounts, it being quite impossible to give exact accounts, also in the case that the books of Peter's accounts would be in my hands; because Peter put only what he pleased into the books, and omitted the largest portion of receipts; but put in how he expended and squandered for things which should have been produced on the settlement, or were not needed, the money which he had received from Eldridge.

Here follows a general view, from which the courts and judges may learn how the representative of administrators of the Peace-Union community had cheated and ruined it, to be at length aroused to assist us to apply the remedy against the evils which originated from the dreadful administration of the dragon against Christ. For all that happened at our Peace-Union settlement, happened as a type of what is going on in the world at large, on account that governments and nations have neglected to be delivered from the administration of the dragon, and to be converted to Christ's administration, made manifest in the divine plan which has been made known by our mediumship.

According to that plan we have received articles of provisions, furniture and animals which Peter has brought and invested. For all his invested articles we have paid him either one hundred seventy-one dollars or two hundred and seventy-one dollars and some cents. Peter's wife keeping the books and the certificate given her as testimony of the amount we owe to Peter and his heirs for value received, I am not positive whether there are one hundred or two hundred dollars; but the sum exceeding the one hundred or two hundred dollars remained in my memory. I am not an infallible Pope; but it will be shown before the conclusion of this volume, how all mistakes which may be found either in this or in any other of my writings, as well as the mistakes of other men, will be corrected, and vices and crimes exposed to be abolished, that Christ's peaceable reign will be developed and will flourish. I am not positive regarding the sum; because such items I do not keep in my memory, and although the sum of one hundred and seventy-one dollars seems to agree with what we have received from Peter, two hundred and seventy-one dollars would yet be a small sum in comparison with what we have to demand from Peter's heirs and their accomplices by whom our Peace-Union has been disgraced and ruined.

The sum has been paid to Peter in our certificate that the Peace-Union owed him that sum, secured in the Peace-Union property. The certificate being in the hands of Peter's wife against the community, here we give a prospect of what he has received from the community, that the courts and judges might be enabled to make a general estimate as nearly as possible of what Peter and his heirs and their accomplices owe to our community. Peter's and his heirs' debt being a type of what nations owe to Christ's peaceable reign.



Eldridge has bought and given in Peter's care for the Peace-Union community in the first place two good fresh cows with calves, and has paid for them fifty dollars. The largest portion of that sum Eldridge paid in cash, and a portion with a young bull about one year and some months old out of Peter's property, with which also that bull was invested. But Peter complained that Eldridge had sold too cheap that bull, and we have received it at the investment for the amount of money which Peter did ask for. The money paid for those cows by Eldridge is not in Peter's books of accounts for the Peace-Union. And Eldridge has sent to Peter various other articles, as: leather to the amount of 62 or more dollars. Leather is in the books, I think, to the amount of 64 dollars. One barrel mackerel, valued 16 dollars; one barrel molasses containing 42 gallon molasses; one barrel sugar containing 232 lbs. sugar. None of those contents in barrels is in the books of accounts.

There are three books of accounts which Peter's wife continues to retain after having refused to give them into the hands of a responsible man to be easily used when needed by representatives of our community as well as by Peter's heirs. But the new book which Peter should have bought at the next opportunity after the investment of his property into our community, A. D. 1859, commences April 1, 1861, with 80 dollars, which Peter Bunney has received from Eldridge through the attorney, Adams, of Mifflin, Juniata county. I am not certain whether I saw in the new book 80 dollars or 87 dollars, as Eldridge tells to have given him; but there may have been somewhat deducted from that sum by the lawyer, for his service. And there are in the new book one hundred dollars, received from Eldridge April 3d, 1862, and one hundred dollars received May 21, 1862; and then on the top of one of the following pages are one hundred dollars received from Eldridge in the year 1861, with the same blue ink which was used on the preceding and the following pages. But after the report of the one hundred dollars received in the year 1861, is some report with black ink.

The circumstance that the 100 dollars received A. D. 1861, have been put in the book after the 200 dollars which are on a preceding page, and have been received, \$100 in April, and \$100 in May, 1862, this circumstance moved me to ask Peter's wife to explain this confusion. She replied that Peter did not put all his accounts into the book, and that after having received money from Eldridge he thought he must keep a new book.

It would not suit to enlarge this volume with conjecture of the origin of the confusion for manifold delusion by that book. After Eldridge, with Mrs. Bunney, had studied Peter's books nearly for one day, but that study did not bring the expected results, I saw the necessity to look into Peter's books. And after Eldridge left the Peace-Union I said to Peter's wife to give the books for my information. But she refused to give them. And then she was much alarmed when I assured her that if she would not give them willingly I would compel her by the constable. Then she gave them in my hand with great reluctance, after having received my promise that, after having seen them a short time for my use, I would return them. I looked then particularly to see how much money afforded by Eldridge to Peter has been put into that book. I saw that there was, on the first place, eighty or eighty-seven dollars, and then three times one hundred dollars. It seems, that I saw on the first place eighty dollars, but heard Eldridge say eighty-seven dollars.

That new book into which those sums have been put, and into which receipts and expenses should have been put from the beginning of Peter's superintendence at our Peace-Union, A. D. 1859, has been perhaps substituted, when Peter had received \$100 in April, and \$100 in May, 1862, from Eldridge, and my first letter probably sooner, announcing my intention to start for Europe. But having been in his mind that he had received eighty

or eighty-seven dollars a year or more time before that, he put that sum before the former two sums; but after that he may have remembered that he had received one hundred dollars A. D. 1861, and he put that sum after the sums received A. D. 1862. This supposition seems to explain that confusion, he having been continuously a medium, or a machine of deluding demons. His guardian angel was compelled to give an extraordinary testimony for our use: although the whole book of Peter's accounts is so filled with testimonies, that after an obvious inspection, I found so much in that book that a book of particular explanations of Peter's accounts for a great instruction of nations could be written. But in this book we have already given such an abundance of memorable facts, that also the strongest minds will need much time to comprehend them; although also in this succinct survey we must yet mention many points.

In the first place we add to the preceding large, some smaller sums, which Peter has received from Eldridge by my instrumentality. According to Peter's wife's statement, when I gave her some questions regarding those sums, she asserted, when we found in the book into which Peter put at the commencement of his business at our Peace-Union, his accounts, the 20th September, 1859, mentioned, that the 20th September, 1859, was the very day on which Peter, with his family, moved to our Peace-Union. I think that soon after that Eldridge came; but his business having been in other places, he left either at the end of that month or at the commencement of October, 1859, the Peace-Union, after having paid all expenses for the hall, except some benches and a porch, which were then to be finished. And he gave me one hundred dollars to pay the expenses for those pieces and what would be needed at the household of the community. And I gave to Peter from that money the following sums, which are in the book into which at that time Peter put the receipts and expenses, as I have recommended him, till he would buy at the first opportunity a new book, and then he should copy all from the old into the new book. But not having done this, I found in the old book the following items:

"Ten dollars, five dollars, twelve dollars, and ten dollars." These thirty-seven dollars have been recorded as received from A. B. But those who do not know the circumstances would not be able to find out who this A. B. was. At that time Peter Bunney did not receive money from others, but from me. And then in another place of that book Peter Bunney has received "Ten dollars, and two dollars, and thirteen dollars, and twenty cents;" but without addition of any clue from whom he had received those twenty-five dollars and twenty cents. I knew that no other person gave him money at that time besides me, from the above mentioned \$100. I asked then his wife, and she said that she thought the same. Besides these I saw a place marked, that Peter gave me five dollars, and after that is another place, in which I gave him six dollars; and in these two places my name, Smolnikar, is added. You may guess why, in the first place, to the sums the letters A. B. were added, instead of A. B. Smolnikar, or only Smolnikar. I suppose that I am the only one with this name in America. And in the second place the sums appear without any clue from whom Peter had received them. But in the third place, when he advanced me five dollars, and then when I gave him six dollars, he put on both those places my name, Smolnikar. Peter was a great medium, inspired from the infernal regions, that he was prophesying in manifold ways. He assured, oftentimes, that he saw spirits continuously surrounding him. But I knew that if I would have explained from which sphere those spirits came, he would not have believed. He understood nothing of his prophesying. In the above quoted places of money, while he was dealing with me, he was prophesying according to our spirit language by numbers, about which he and the sphere of spirits with whom

he was in communication, and with whom he now resides, understand nothing. Here is no room for explanations of these mysteries, and we must approach to the conclusion.

June 5th, 1864. I give first the date of this day, this being the first anniversary of Peter's death. After my return from the "Progressive Friends'" twelfth anniversary meeting, I write on this Sunday the last part of this "extraordinary case." If I would write, instead of a concise treatise, a large volume, I would commence with a vision which was received by me this morning. But we are hurrying without explanations to the conclusion. The "Progressive Friends" or Quakers of the last fashion, being in an extraordinary connexion with this case, I was sent against all my expectation to their yearly meeting at Longwood, Chester County, Pa., not to partake of its beginning and its end, but to celebrate with them only the festivity of Pentecost, that festivity being on the 3d inst., our Easter being on the 15th April, as readers of this volume know. Our celebration of Pentecost with Progressive Friends will be explained below; because here we must give a continuation of facts for a just judgment of our "extraordinary case." The year 1860, in the spring of which Peter commenced to sow and plant at our Peace-Union, having been a dry year in that section of the country, he had a poor crop of corn, although by his own fault, having selected on the top of the land the spot which was all day most exposed to the sun, and having let the hired man to plough superficially instead of urging him to plough deep. If that had been done, the soil had matched the dry season, as the fruit trees have matched it and have produced good crops. The man from whom we have bought the place, not having left enough hay for keeping besides cattle also horses, in the year 1860 labor with horses was hired, and Peter kept only an old horse. But the old man who has been spoken of in this case, has brought in November, 1860, an excellent horse. He remained till June or July, 1861, till all that could be reaped that year, has been sown and planted. And then the old man left the place on account of Thomas, who was guided by Peter's spirit, and plagued and tormented him so that he could not stay any longer. If Peter had driven the boy away, who was physically and morally a curse to the place, and taken a better help to the old man, and said to the old man, he should take care of the farming business and of as much improvement of the land as possible, and he, Peter, would take care of the shoemaking business and assist the old man as much as his business would allow, Peter and the old man would have remained alive and the place would have been substantially improved. But by Peter's management improvement having been neglected, some deterioration has been made with some expenses, with which I will not increase this volume, although their explanation would be very remarkable to show, how demons have given testimony of what is going on in the world at large.

When I returned late in the fall or rather at the commencement of winter, 1861, from a long journey, I saw in no other place better corn than at our Peace-Union; because in that year with assistance of the old man a piece of land has been prepared for corn. If there had been good management, every year on fifty acres land, corn could have been planted, and also other grain and other vegetables in abundance could have been produced. But there was such management, that also in the spring of this year sowing and planting has been neglected. If the German who has been mentioned in this "extraordinary case," had come with his family, although too late to prepare to produce all that could have been produced this year, much could have been done in the spring. But Peter's daughter was already certain that she would be able to take away all that was needed for a household; and she scared the German, that he did not come with his family. And after the property had been robbed, I went first to try lawyers, and then

to seek a family to come and cultivate land on shares. I found a man who came with his family on the 12th inst., (May 12, 1864,) to work on shares, till all will be arranged to have the right persons to commence the glorious work of our Peace-Union or of the true republic in our spirit, whereas, Peter was typifying that which is going on during this civil war. If our land had been given on shares from that moment, when Peter arrived on the land, we would have received every year our portion. But this is the old fashion of slavery which to abolish for ever with perfect satisfaction of slaveholders who will become Christ's disciples, is our mission, but which we must tolerate till we are understood. And all that occurred, occurred for a lesson to all men and women. Peter has neglected to cultivate land, except portions which were very handy; because the shoemaking business was the principal work for him to make profit, and then to feed hogs and cattle, as farmers who are bad economists do, who buy much of what they could raise on their farm to sell to others. But he learned to make some money from wood land, selling wood for posts, hoops, &c. And the principal business of the women was to keep many hens and make money of butter and eggs and fruits &c, and to feast those who were of their spirit, but to appear great conservatives when I came to the place not to feast but to be mortified by their abominations. I came only in extraordinary cases. But after my return from Canada, when I discovered the abominations of the great Apostasy, I came a number of times to see, whether there was any hope of conversion or a necessity of the removal of those who gave scandal. At length they have been removed in the manner which has produced this case, by which all cases at the political and ecclesiastical courts receive a new light. If we would require, that the courts should count and decide how the damages which have been afflicted to our Peace-Union physically and morally, not only by Peter and his wife and daughter, but also by all accomplices of their iniquities, there would be after a long reckoning a very different result of their sum in comparison with the sum which we would find, and which would be larger, although also that would not be exact, physically only calculated. And morally it is quite impossible to recompense, with money the damages inflicted to our Peace-Union, by Peter, his wife and daughter and all accomplices of their iniquities. But also physically many points would puzzle very much the calculators. I will mention here only one.

When the civil war commenced, it was revealed to me, that if I would find five persons who would be convinced of our divine mission and ready to do what was required, they would stop the civil war, unite all states of North America and move the government to commence the new era. After this promise I started to seek such persons; but after having travelled in several states, spirits of war exercised their power to keep also those in bondage, who were expected that they would give others good example. At length I found in Ohio a great horse-tamer, who and his wife both were remarkable mediums of spirit manifestations. At my arrival in their house, the horse-tamer was exceedingly lamenting and deploring the calamity of the country and crying to the spirits to tell, whether there was any remedy to stop the civil war. After my having explained my mission, they asked the spirits and they answered, that my message was true. And I told to the horse-tamer, who was ready to give me all possible assistance, that we should take the course in seeking four others, he himself being the first of the five, towards our Peace-Union hall, in which I would prepare all five together and initiate them for the grand mission, and send them first to Washington, and after having moved there the government to be ready to do what our mission required for the true union of all states, to go from thence in their mission to Richmond.

The horse-tamer expected to finish within three days his necessary busi-

ness at home and then meet with me at Columbus, Ohio, and from thence we would take the cars towards our Peace-Union. He came at the appointed time, but to my disgust with carriage drawn by a stallion, a genuine son of Winfield Scott, the most celebrated stallion in the United States, and the best mare which the horse-tamer could afford to obtain a genuine son. I remarked, that it was not according to my expectation. But he replied, that spirits moved him to take the carriage, that we could visit also places which are distant from the railroad. We took then our own course. The stallion obeyed the word of his master without the use of any whip; but the master and his spirits became sometimes very restiff to our direction. While we were approaching the spirit room built by a Quaker, at which the old widow with the great prophecy regarding the United States was found, I would leave the stallion and his master. But at length his guardian was subdued, and he moved in our direction. It would be necessary to write many sheets of reports, if we would explain the manifold experience which we have made with the stallion and his master, and how the spirits of war have turned every one in their direction, whom I have endeavored to move towards our Peace-Union-Hall to be there prepared for our legation. At length snow fell and hindered us to cross in carriage the Alleghany mountains; and I took the cars, and he sold the carriage and came on horseback with the intention to give his stallion as a donation to the Peace-Union. He expected, and told me, that the Peace Union could make four thousand dollars profit with that stallion, if it would be well advertised and a man hired to carry it for this purpose through the country. The horse-tamer left then the stallion for the benefit of the Peace-Union. But Peter kept it for the benefit of his wife and daughter, and then sold it for one hundred dollars, and it was then castrated and applied for the common use.

All that happened, happened typically. My directors controlled the spirits of the horse tamer as far as necessary for the celebration of our mystery, and let them run their own course, when it was for an illustration of our extraordinary case. After his arrival at our Peace-Union, his spirits became soon very congenial with Peter's spirits, and they had their private conversations. At length I discovered that both agreed that I was too tyrannical and despotic, an enemy of liberty or freedom, to wit, according to the notions of those who confound licentiousness and disorder; the unbridled living of those who ruin themselves in body and soul, and contribute their share to the ruin of the whole country, with the true freedom or true liberty about which those know least who talk about it most. Licentiousness has produced all those abominations, the last of which, with all its dreadful consequences, is the existing civil war; and its consequences will not cease till licentiousness will be banished from, and the true liberty will be established amongst nations. Truth will make you free. When you will know truth, and act accordingly, as truth will be made known to the nations according to the plan published in the often quoted book, and nations will be directed by the true Christian governments to act according to truth, you will enjoy the real freedom in truth and righteousness. But the boasted freedom or liberty which is made manifest in this extraordinary case, the type of the cases in general, is the freedom of libertines, a dissolution of the true freedom, and development of beastly passions, leading nations into misery of this life and into the second death after their departure, if they will not be reached before that by the resurrection of their complices, while they are reached by our message of peace and drawn into the resurrection. But those who oppose our divine mission instead of studying our message of peace, if they die in this dreadful condition, and are not reached afterwards by the resurrection of their congenial friends while these are yet in their mortal bodies, are as little qualified for the real heaven as cats and dogs are.

I told repeatedly to Peter's wife and daughter, that the most congenial female leader of Peter's daughter appeared to me as a white cat, which kills as many mice and rats as she is able to catch, and remains always white ; so likewise Peter's daughter kills morally as many persons as she is able to reach with her cunningness and to draw in opposition to our mission in which we are preparing nations for eternal life, till she, as we hope, will be truly converted. And Peter himself appeared twice so that I knew that that spirit was Peter. At one occasion, while I stayed a night in the house of one of Peter's peculiar acquaintances, Peter was amongst those spirits who were exceedingly vexed by Roman Catholic departed priests. And at midnight of last Easter Saturday and Sunday, as it is celebrated in the churches of Babylon, while I was at our Peace-Union, Peter was resting, lying as a dog at my feet, having found that place as the most secure from vexations and torments which he suffers from the Roman Catholic hierarchy. When I observed him in that condition, I stretched my hand towards him to catch him by his beard and draw him into our sphere. But he was not able to endure the magnetism flowing from my fingers ; he raised his head and snapped up towards my hand, while he was running from me into torment. But notwithstanding his dreadful condition he may be reached by his wife and daughter, if they will become truly converted. Such reports are not unexpected to readers who have comprehended the contents of all preceding pages of this volume.

Hurrying to finish the report of this extraordinary case, I have given only some hints showing that the courts are not able to make an exact calculation of what we require to be restored to our Peace-Union, demanding not only that which has been partly squandered and stolen before, partly robbed this day a month ago, May 5, 1864 but also that which could have been acquired for the Peace-Union by the right use of talents given to Peter Bunney and his wife and daughter. We did not intend to appear before the courts of Babylon, as attentive readers know, if they keep in mind the contents of my writing, a copy of which has been given to Peter's wife for the use of her counsellors, and a copy to the squire to study and then to interpret it to all counsellors or advisers of Peter's wife and daughter. We have not specified in that writing the large amount which Eldridge has given, partly in money, partly in other articles, but have specified it in this report. And to avoid the courts by which the country has been ruined, he would give up the claim to the whole amount, not to burthen the Peace-Union property while he would clear Peter's wife and daughter from the obligation to pay it : because the three hundred dollar law of the legislature of Pennsylvania, if in any other case could be reconciled with the highest law, could not be reconciled in this one instance, also under the supposition that what is the property of the Peace-Union would have been Peter's property ; because Peter was in fault by having neglected to have made the right use of the talent, and his wife and daughter have squandered by feasting their visitors, and, as we suppose, preserved a portion of what they and Peter have converted into money, before the great robbery has been committed. Before that robbery we would settle without application to the courts of Babylon, and Eldridge offered to give the whole what he has given to Peter Bunney as a donation not to burden the Peace-Union with that amount, and in this case I consented, that what has been bought from Peter, and has not been consumed, should be given to his wife and daughter, it is to be understood, by the resignation of what our Peace-Union have acknowledged to owe to them for what has been bought from Peter, and with the return of the certificate of that acknowledgment.

What we, representing the Peace-Union, offered to give them, was many times more than the amount in that certificate, to wit : all in this report mentioned things given them, besides the use of the land, to produce for the

Peace-Union, and all was partly squandered, partly did remain in the hands of Peter's wife and daughter. But besides this they were bound to repair the damages from what has been neglected to be done. And long explanations would be needed to show all that has been neglected. But after all this they required that we should pay them what they brought to the Peace-Union in grain, vegetables and animals, and then consumed, and many times more of what has been produced on the land of the Peace-Union, and partly consumed by them, partly sold. For instance, they have brought a sow with six very small pigs. The Peace-Union have bought those pieces from them. They have been raised up, fattened, and then killed and consumed by Peter, his wife and daughter, and their accomplices. But the sow, a very prolific animal, which produced at every birth about ten pigs, was kept for several years, and a large number of hogs have been raised, fattened and killed. At length that sow was killed, and her posterity became barren. And last winter remained only a barren boar and a barren sow, their mother and father having been fattened, killed, and I think mostly consumed by Peter's wife and daughter before they have moved from our Peace-Union, although the hog weighed at least two hundred pounds; and besides these also a young bull has been consumed by them, and the boy who was with them, and I may add that I myself did consume a portion of that meat, although not exceeding ten pounds, having visited a number of times the place to learn the hidden abominations. When they robbed the Peace-Union of the property, I do not know why they have left the barren sow and the boar, the two pieces which remained of the large posterity of the sow, which they have brought and sold to the Peace-Union.

Perhaps it would have been too troublesome to catch and carry them away, or they have left them rather to plague me; because I have often told that when people of my spirit will come to our place, we will purify the Peace-Union of all boars, hogs, and swine. Besides the two pieces of the swine-race they have left also two hens. I do not know whether they could not catch them, or whether they did not find room for them. I heard that they have put about eighteen hens in the cage; but that they have been so packed that six have been found dead when they have been brought to the residence of the sister of the lawyer who lives on his farm in our neighborhood, where they found residence after their moving from our Peace-Union. I do not know how many hens they have brought and sold to us, and then fed hens through five winters with our grain, and then sold the eggs and multiplied chickens and eaten many every fall, and kept many through every winter, all on account of the Peace-Union to sell and eat all their productions, and the same case is with other animals. As I have mentioned above, Eldridge has bought two cows with calves for fifty dollars. They were very good milking cows. I think one calf has been killed and the other raised up. And Peter has sold us a heifer nearly to produce a calf. A number of calves have been raised, and then partly killed, partly sold. When they robbed us of our property, they left two cows, to wit: one which had the first calf, which has been killed before they have moved from the place. But that cow was very poor, having a fault so that I would not have kept it through the winter. The other was of a better size, but was not yet certain whether she was barren or with a calf. The best cow which they have brought and sold to the Peace-Union while she was yet a heifer, and of which Peter's daughter took peculiar care, they took away and also a heifer. I think that the two pieces which they have left, they have left as a recompensation for the two cows which Eldridge has bought with his money. But it is to be mentioned that if the land belonging to the Peace-Union had been brought into the condition, into which by the right administration it would have been brought, many cows and oxen for labor and meat, and horses with superabundance of food, had been

kept on the place. . But it was the most astonishing fact, after we, Trustees, have consented that Peter's wife and daughter were allowed, if they would move away without decision of the court, to take with them all that was yet in existence and has been bought from them by our Peace-Union, besides all other things ; also the cow which has been bought from them as a heifer, and has given them calves and milk, and was now an excellent cow near to have another calf, that after we have conceded all this, and besides this also to sell directly so much of the Peace Union property as sufficient to pay the debts which they have incurred during their damnable administration of the Peace-Union property, it was the most astonishing fact that they have then demanded, that we should pay also all those vegetables and other pieces which they have brought and consumed, for instance the sow and the six pigs which they have consumed more than ten times, besides all the corn and other grain with which they have fed them. And the same is to be said with other productions. And of what has been produced A. D., 1863, she has sold last fall and last winter all she could, what she could not consume.

After all this when Peter's wife demanded that we should pay also that which was bought from them by the Peace-Union, but consumed by them while Peter and his apprentice were making boots and shoes, and all has been pocketed by Peter for him and his wife and daughter, and besides the principal revenue from boot and shoe making all other revenues from the Peace-Union property, when she and the demon by whom she was possessed, have demanded that the Peace-Union should pay also that which has been bought from them and consumed by them, and besides this many times more of the Peace-Union property, and when she and her demon have threatened that if we would not pay, she would apply to the court to make us pay, at that incredible impudence I saw that we have obtained enough confessions for the instruction of all courts, and said that the court will decide without further interpretation, how we will make not one court but the courts in general, to decide this extraordinary case, the type of many cases in which the servants of the dragon have cheated and robbed the true servants of Christ.

Before the unravelling of these hints we must mention somewhat about debts. Peter's wife, after my return from Canada, told me that there were some debts to be paid, but that her advisers told her that she should pay nothing, but should take the three hundred dollar law in her behalf, which allows three hundred dollars worth of the property of her husband, notwithstanding the debts he had incurred. I said to her, debts having been made on account of the Peace-Union, must be settled directly, and paid by her without delay, but that in the case, that she would not be able to pay all that is to be paid, the account might be given to us, trustees, to know the debts. After having urged her in this way to settle, she delayed. And when I returned from my excursion and asked, whether it has been settled, it has not been done. Then I urged her more pressingly, and assured her, that I was expecting, that, I would find at my next return all matters settled with all persons with whom Peter had business. At length she told that she had settled with all and had paid all other debts except the debts to four neighbors. I have not the amount in my memory, but recollect in general that the amount of each of those four debts was more than ten dollars. Amongst those four creditors I will name in the first place the tanner who is next to our settlement. Although Peter has received in the first place from Eldridge for more than sixty dollars leather, as we have already mentioned, he has received leather also from tanners and stores in other places ; but I think, that the largest portion of leather he received from the next tanner, and paid it partly from the money which he had received from Eldridge, partly in exchange for work, and he liked to put in the account books what he has paid from Eldridge's money, but he omitted the largest portion of what he has



received for boots and shoes as well as of what he has sold of the produces on the Peace-Union land. It may be found out, whether all has been squandered by the prodigal son and daughters, or as I suppose, besides a large portion of squandering, a portion has been preserved; but for different purposes some debts to four neighbors have been left unpaid. Amongst those four men the tanner appears to progress in understanding our mission. I expect that he will be found free from having participated with them. But the other three are great partakers, although only two of them have been taken into the "Indictment" after the robbery had been committed, and I thought, that the third besides many others, would be brought into it at the trial, he having had much bargain with Peter; and Peter's daughter had told me that he was well versed in the law, and gave, besides others, the advice that Peter's property after his death, should be appraised. The man should have studied our book and Peter's position to the Peace-Union. But the other two, to wit, the lawyer on the farm in our neighborhood, and the neighbor who had much work in farming our land and in advising Peter's wife, and then at the robbing and carrying our property away, are in the indictment; although the lawyer, employed by us to bring the case before the court, would not take that lawyer amongst those, who should be tried at the court. But that lawyer who was employed by us, must be tried before all courts for what he has done at the trial of the twelve, who would have preached A. D. 1857 our message of peace to all nations, if he had fulfilled at that time his most urgent duty.

But on account of his transgressions and the transgressions of others, who have been found guilty in a high degree, he has been found most guilty at the supreme court in which Christ presides, who has appointed me to be the interpreter of his judgment to my fellow-men, and has confirmed my mission by superabundance of all kinds of signs and wonders, and I have mentioned in this volume so many that the most enlightened divines would need many years of studies to digest them all very well; although many signs and wonders are so simply related, that any one who is progressing from his carnal into the true spiritual life, might easily comprehend them. What I have done in this extraordinary case, I have done under the direction of my leaders for a great lesson to all nations.

Without further interpretations, readers may easily comprehend why our leaders have pointed out that lawyer to bring our case before the court of Bloomfield; but as he would bring it, the way was prepared not to support the Peace-Union according to the heavenly court, but to support the abominations of Babylon for revolutions and wars according to the courts, the supreme judge of which is the apocalyptical dragon. To draw by the instrumentality of this lawyer all lawyers and judges of all courts from the dragon to Christ, I am writing the report of this extraordinary case. But, although I am hurrying to finish it, most readers are perhaps not yet aware that it is the type of many cases by which nations have been ruined; because the cases at the courts of Babylon have not been contemplated and explained from the platform from which we are writing this report by virtue of our Divine Mission.

After having learnt the abominations at our Peace-Union, typifying the abominations by which this civil war has been produced and is sustained, I was inspired towards the end of the year 1863 to write a document filling three sheets, and directed to the Senate and House of Representatives in the Congress of the United State, showing our divine mission to them, and what they had to do to reduce the seceded States and abolish all war. I have sent that document to the Vice-President of the United States, with a private letter requesting him to procure its reading in the Senate and House of Representatives. In the document I have given the advice to the congress to call me to Washington, that I might show what the congress had to pub-

lish and spread everywhere to commence the real and genuine union of all States in the promised universal republic of truth and righteousness.

I was waiting for an answer, but not having received any, I saw in the spirit the dreadful consequences of the blindness and obduracy of the heads at the government, and went last January or February myself to Washington, and when the vice-president told me that his position did not permit him to do what I have required in my private letter to him, I made, after my preceding applications to President Lincoln, my last application to him, and wrote for this purpose two sheets, with the determination to try to obtain a private audience and to read to him myself those sheets, and to see whether our spirit could be imparted to him or not. But when I came to see President Lincoln privately, the doorkeeper said that I could not see him on that day, except at 11 o'clock in the night, in which hour a grand public reception was appointed. When I was aware that the dragon and his hosts were exercising great power to protect their dominion, I found proper to write to those sheets some lines, binding the man who would open the letter to read directly those two sheets to President Lincoln, to whom the parcel containing those sheets, as well as the heading, have been directed with the most solemn assurance that they contain matters of the utmost importance for the true union of all States and of nations. I have urged a direct answer; but not having received it, I came myself on the next Saturday to the door of the room in which the President was receiving on that day, privately, those who were waiting before the door. But having been several before me, it was not probable that all would be heard on that before noon, and I thought proper to send him directly by the doorkeeper my message, which I have concentrated for this circumstance in a letter, offering him to spend next day, which was Sunday, some hours with me and his private secretary, who would read to him in my presence one of my writings, showing how to unite in the most peaceable manner all seceded States, and to commence the promised new era; but that, if he refuses to accept this offer, he will be responsible for all the dreadful consequences.

This assurance I have given him by virtue of my mission, which he should have known long time before that. But also to that my warning he has not given any answer.

When also to those our applications as well as to many applications to other influential men, those who should have arisen and ascended upon our platform, to draw the government from the apocalyptical dragon to Christ, remained in the sepulchres of death; at length on the 4th of May, 1864, a new extraordinary act of the most tremendous war commenced, and on the 5th it arrived to the most awful destruction of human life. It has been repeatedly affirmed in the portions of this volume which have been written long before the commencement of the last most awful destruction, that all remarkable battles take place on suitable days according to the prophetic Roman Catholic Calendar, and that in our mission on those same days corresponding events take place, illustrating in a peculiar manner that which happens on the battle-field, that at length nations might begin to comprehend what they are doing when they are preparing a wilful destruction of human life and property.

On the 4th of May is in the prophetic calendar Florianus, according to the Roman Catholic prophecy, a patron against fire, that is, against destruction of human life and property, and oftentimes a great warner. When A. D. 1842, by one of the most destructive fires in the human history, the largest and richest portion of the great City of Hamburg has been destroyed, it took place under such circumstances and in such connection with memorable events which occurred on that same 4th of May, 1842, and testified our divine mission, that I, while I was publishing at that time the

5th German volume in numbers, under the title : "Friedensbotschaft an alle Voelker," that means : "Message of Peace to all Nations," have explained the mysteries of that fire, for a great warning. If that our warning had been received, instead of the dreadful revolutions and wars, which commenced in Paris, in February, 1848, and are at length in America more destructive than any preceding revolutionary wars in so short time, harmony and peace would have been established on the globe.

When all our preceding warnings have been despised, at the commencement of the last most destructive part of this civil war a sign was given, to be recorded as a great warning to all future ages, to wit : on the same 4th of May, on which the last part of this civil war began with awful destruction, on that same day women came to assist Peter's wife and daughter in packing the Peace-Union property for the purpose to rob and carry it away. The Pope claims to be Peter's successor, and Mormons are imitating the whole Papal imperial royal hierarchy, and they are "the latter days' saints," the last protruberance of the manifold sects which come out of the Papal Imperial Royal Church, the mother of harlots and abominations. This mother is represented in this drama by Peter's wife, the remotest representation of Popery ; Mormonism imitating the Papal Hierarchy, being the remotest and absurdest representation of Popery. But Peter's daughter was leaping from Mormonism to all sects in which she expected to draw a male or female into her net. I have mentioned that this is the fifth day of June, the first anniversary of Peter's death, and I am writing much, that his death might prepare many for the great resurrection. There came many of different sects to his funeral, and a Lutheran priest delivered his funeral sermon. The 4th of May was only a prelude to the great slaughtering, which took place on the 5th day of the last month, May, 1864, or on Christ's ascension into Heaven not according to our calculation, but according to the calculation of the churches of Babylon ; and on that day there came people of different sects of Racoon Valley to assist Peter's wife and daughter in robbing and carrying away the Peace-Union property, to be under the direction of the dragon and his hosts, the property of the emblem of the great Babylon, the mother of harlots and abominations. Rev. xvii : 5

I wish to make you comprehend the whole mystery. The enormous property which is consumed and destroyed in this civil war, belongs to the Peace-Union, to the great community by which misery and wretchedness will be abolished.

If our heavenly message had been received and spread amongst nations, and the property which is consumed in this civil war, had been used according to the divine plan for the Peace-Union, poverty and wretchedness would have been banished and the right education of men for eternal life and peace established on the whole globe. All our preceding warnings having been despised, we expect that you will receive at length this great solemn warning, which I intended to enlarge with a report of my celebration of the 3d inst. (which was according to our calculation from the 15th of April, which is our Easter, the 50th day or the Pentecost), at Longwood, where the Progressive Friends or Quakers of the last fashion, were celebrating their twelfth annual meeting. Longwood is near Kennet, where I was attending their first annual meeting twelve years ago in the old Quaker meeting-house. After the celebration of the first day of that anniversary, I went with this same Peter, the first anniversary of whose death we are celebrating this day, to see some acquaintances, and at sunset we were on the way to our boarding-house ; but while we were approaching the Quaker meeting-house of Kennet, there arose suddenly an exceedingly vehement storm, lightning, thunder and gush of rain, exactly when we reached that meeting-house. The door was not locked ; and as soon as we were in that house, there was great

darkness, except when flashes of lightning have produced much light. During that solemn spectacle, rapping spirits announced their presence with strong sounds in the meeting-house. Those spirits were congenial with Peter and have brought him soon into deep magnetic sleep. All was done for instruction of nations, and shown to me, and I was contemplating the awful spectacle. Departed materialistic Quaker spirits were under the scourge of departed prelates of the Roman Catholic Church. I explained then on the second day of the first yearly meeting of the "Progressive Friends," what happened during that night in which I was compelled by storm and rain to stay in their meeting-house, and assured them, that by their materialistic progression they remain subject to the spirits of the papal imperial royal powers, and are preparing great destruction of human life and property. I was endeavoring long before that meeting as well as afterwards in several States and in Canada, to move besides others particularly Quakers who professed to be peace-people, to study and spread our message of peace. But people having remained in their course leading into destruction, they were also on the 3d inst. at Longwood not ready to receive our message of peace; but we suppose, that we have disclosed in this volume so much that all parties and sects will be convinced, if they will study it, that there is no salvation for them, except by receiving the heavenly message, and conforming as much as circumstances will admit, to the divine plan made manifest by our instrumentality for the promised new era, into which those in mortal bodies must enter to become themselves truly happy and to draw also their departed congenial friends into it.

### CONCLUSION.

From the preceding pages is evident that our leaders, while they directed me to try lawyers of Bloomfield and squires in several villages, did not intend to bring our "extraordinary case" before the court of Bloomfield alone, but before the courts of nations. Every court which will understand it, will resound the voice from heaven, and summon governments and nations to learn their dreadful condition and to hurry to come out from Babylon, not to be partakers of her sins and not to receive of her plagues, (Revelation xviii. 4.) the measure of her sins having been already so filled, that their physical, intellectual and moral consequences are incalculable. And what is seen outwardly, is only an image of what is going on inwardly. The ungodly finds no peace. If he after his death is not reached by his congenial friends, when they are truly converted from their idols to Christ as he is made manifest in our mission, he is protruded into the second death. We testify what we know, and our testimony is superabundantly confirmed in this volume by all kinds of signs and wonders, with which as testimonies of our mission hundreds of volumes may be filled. And those who after the perusal of this volume remain so stupified that they do not perceive that the sphere of spiritual agents, with whom we are in communication, is higher, than all spheres of our opposers, and that by our sphere all other spheres are controlled, and that agents of our sphere are teaching mankind in so wonderful ways, as this volume testifies, which is only a small portion of my publications, although all my publications contain but a little out of the inexhaustible treasury entrusted to our mission, those who after having studied this volume, cannot perceive this, are not qualified for the true heaven. Materialism and materialistic spiritualism have so brutalized nations, that they are running so careless into destruction, as experience of this time teaches. If they have no relish to study such books as this book is, they are on the broadway into the second death. Those who are progressing into eternal life, are congenial with us, and studying with pleasure this book become

fully convinced, that under the direction of those messengers to whom the divine plan for the introduction of Christ's peaceable reign on earth and the execution of that plan is entrusted, we have obtained the experience from the spirit world, of which we have given some instances in this small book, and a larger amount of it in our larger works.

We have often quoted the book: "Secret Enemies of true Republicanism, &c.," page 200, is the inscription: "The periodical, entitled 'Peace-Union Message.' Conventions at the Peace-Union Centre in Springhill, Tuscarora township, Perry county, Pa., six miles west of Millerstown, the stopping place for cars." The text under that inscription commences: "Our Periodical, spoken of in the plan, will be published as soon as there will be a sufficient number of subscribers." I give here the following extracts from the communication under that inscription:

We will publish in the first number which will issue, when we are secured by subscriptions, what we will find proper to draw those amongst all nations who have somewhat new for improving mankind, to send it for publication in our periodical. Every one who sends somewhat of this kind, will add his full direction and occupation. If his or her communication is found by those whom we find to be competent judges in that branch, to be such as required, it will be published when room will be for it in our periodical. But if it is not found such as to be published, the writer will be named and the reason given why it cannot be published. If the writer should think to have been injured, our periodical would be open to publish his complaint with the preliminary requisites, which will be made known in our first number as quite reasonable to save time to him and us, and to the readers as well as to the printers and others.

And page 201, after having mentioned somewhat about the Peace-Union Hall, I wrote: The first story of the building will be provisionally used for our Conventions, till the substantial edifice within the most magnificent fair-view will be established. With this fair view we entreat most earnestly every reader to collect as many subscribers for this book as well as for the periodical, as he or she is able to collect. The book is to be paid at the delivery, and the periodical will cost \$2 a year, money to be paid for half a year or a year at the delivery of the first number."

I expected that after the publication of that book the American nation would be at length aroused to spread it as far as possible and to collect superabundance of subscribers for the periodical, to be published not only in English but also in as many other languages as subscribers would cover the expenses. The United States have been overflowed with newspapers, editors and publishers of most of which knew little or nothing of what belongs to the imperishable life of man and the restoration of the real Republic, and the fruits of their ignorance are manifest; but nobody took care to arouse people to give assistance for publishing the periodical by which the true Republic of harmony and peace would have been restored and spread on the globe. Those who comprehend the preceding pages and have means will send contributions to enable us to start the periodical. If it had been published without delay after the edition of the often-quoted book and powerfully spread, thousands of millions of dollars and millions of human beings had been saved and prepared for eternal life, but in their present course they are running into the second death. Nevertheless we are laboring that many might be reached and turned towards eternal life by their congenial friends, when these are truly converted from Union; because wherever they may and doing as much as circumstances conforming their life to Christ's doctrine, and as members of that

energy towards supporting what is most needed, to wit : towards the publication of a periodical from the station on which we are located by virtue of our divine mission. Therefore whoever comprehends this book as far as it is required for direct action, he will support our periodical that the first number might issue without procrastination. Those who can afford a donation for its support will send it without delay. And those who can do nothing more except to collect subscribers, will collect as many as they can move to subscribe. The larger the number of subscribers the more we will be able to publish for the elevation of mankind and introduction of the promised universal Republic. For all that will be sent, direction will be given at the end, under which it is to be sent. We remark that after the most solemn invitation had been made in the book and no exertion had been applied towards collecting subscribers, we were patiently waiting that people might become more prepared for our heavenly message. At length we repeat here the invitation that every one who is capable to learn somewhat about our mission, might be aroused to learn it and to show then practically, that he had learnt what is needed for mankind, by collecting subscribers for a newspaper which is most needed to restore the ruined Republic and the promised peace of nations.

Subscribers should not pay to the collectors of subscriptions ; but those who subscribe, promise to pay for half a year or a year at the delivery of the first number of the "Peace-Union Message." Money being in continuous fluctuation at the first number we will state, how much to pay for half a year or a year. Our newspaper will be in the first place weekly and as cheap as possible. Donations for the support of the "Peace-Union Message" should be sent directly ; because as soon as we will be secured by donations, we will publish the first number, and one man or woman who comprehends the importance and has means, might enable us to issue soon the first number. I mentioned that I expect to be sent by my master to Europe. In this case, if means are ready, the publication of the paper from our sphere will not be hindered, but the way will be opened, that the same paper will be published in America and in Europe. I will contribute my portion in writing for it, wherever I may be, either in this body, or after my departure, by the medium, who will be best qualified to receive my communications. This is the great news quite credible and certain to those who comprehend the preceding pages.

In the often quoted book : "Secret Enemies of Republicanism," page 188, is in the plan for our Peace-Union communities the following rule to be copied here : "A separate person, if he or she would think there was not sufficient cause for separation, will be permitted to publish in our periodical the reason or reasons of his or her complaint. By doing so, however, he gives occasion for members of the Peace-Union to publish their remarks on his reasons, that truth might be made manifest ; because the object of the Peace-Union is the restoration of human rights, and therefore her members engage and promise to correct any mistake, when it is shown and it is proven." Our "extraordinary case" is just the contrary to what a separate person is advised to do, if he or she has any reason to complain. But now we, representing the Peace-Union, come before the public with such complaints against the separated and their accomplices, as would have ruined the Peace-Union, if they would not have been made known, that truth might overcome error and by righteousness malice might be extirpated. "We engage and promise to correct any mistake when it is shown and it is proven."

In all my publications I have exposed those whose proceedings against our divine mission had the tendency to dupe and delude the incautious. From a number of my meetings with "the American patriarch, Hugh Kirkland," those who attended those meetings, but did not pay so much attention as to comprehend the vast difference between his preaching and my preaching, and

that I was preaching to draw him and his audience upon our platform, may have thought that we both stood on the same platform, and those who have heard that I was preaching on the streets with Kirkland, thought the same. But those who have comprehended the preceding pages, know that our platform is so far distant from Kirkland's platform, as the top of the high mountain on which I stand, is from the abyss of the precipice, into which Kirkland's guardian ran to the hosts of demons preparing weapons for war.

Peter, as watchman at our Peace-Union, appeared to be in nearer connection with me than Kirkland. But how different is the view of those who judge according to the exteriors from our judgment, looking into the inmost of affairs! The deeper you comprehend this our report on the extraordinary case, the clearer you see the difference. Peter is the medium representing the conspiracy of the powers of darkness, which are working to ruin and annihilate our operations for Christ's peaceable reign. He and his wife and daughter, in company with their accomplices, were acting to sustain the government of the dragon, while Christ appeared as a thief, (Rev. xvi. 15,) to abolish it by virtue of our mission. The ungodly slandered and calumniated me before, and particularly while I was travelling in Canada, and they thought that I was in Europe and would never return to America. And after having returned from Canada, I visited several times our Peace-Union, and there was no change, but the detestable meetings continued as before; and at length Peter's wife and daughter were seeking another place to move from our Peace-Union. No mortal man knew my position towards Peter and his wife and daughter, as it is made manifest in this report; but many could be deceived while hearing that Peter's wife and daughter were preparing to move, as if my own chastity and total abstinence from carnal intercourse with women would be in suspicion, and I heard that there was talking in certain circles, that Smolnikar is an old whoremaster. At length Peter's wife and daughter moved, and took all that they could reach from our Peace-Union.

This last act seems to confirm the talking of those who defend their "free-love business," by asserting that Smolnikar is an old whoremonger. And those who are deceived by the first believe such an infernal calumny, so that all are combined to destroy our divine mission. Smolnikar, under the direction of messengers from the heavenly congress, under Christ's presidency, when matters became mature, appears at length with this "Extraordinary Case," and challenges all women and men who know him to write, if they know anything of this kind about him, and send their writing under the direction which is given at the end of this volume for all communications to him. And all that may be sent with any appearance of an evidence in this respect will be published with my remarks in my next publication after its receipt, may that publication be the first number of our periodical, or a volume, manuscripts being ready to be published when means will be afforded for their publication. But if any body should send a writing to make a joke of this proposition, his writing will be read to witnesses, and then the name of the writer, with an adequate rebuke, and the names of the witnesses who would agree that the writer deserved the rebuke, would be published. Every person who sends any communication to be published by us, is required to give his or her name, State, county, and post-office, to be distinguished from all other persons of the same name; because truth has nothing to fear, and vice must be exposed and scrubbed from men and women, that they might be saved. Therefore,

I challenge all who are concerned in this "extraordinary case," if they find any mistake in this our report, to send it to be published in our next volume or number. I have mentioned in this volume, as well as in others of my works, that I am not an infallible Pope, but so great a lover of truth and righteousness, that I have been entrusted with the glorious mission, for

which superabundance of testimonies is also in this volume. But this mission, being the mission of free investigation in the right order to make truth manifest, we expect to have soon a chance to publish the mistakes and omissions shown us by those who are directly concerned in this "extraordinary case," to wit: if we should receive writings of this kind, we will write a supplement, to be published in the second edition, and to be sent in extra copies to those who will obtain this first edition and will be desirous to read also a supplement, if any will be needed. We had since A. D 1838, quite an extraordinary experience with those few who have tried to show us some mistake in our publications, to wit: with this their trial, they have given opportunity to extraordinary disclosures, which I myself did never expect, till I was awakened to examine the apparent mistake. And in this volume, if I would examine it again, I myself may find perhaps some mistake, the amendment of which would spread light upon some other points. And I recollected a mistake long before the manuscript has been given to the printer, in connexion with the short letter which I have received from Peter's daughter; but I would not correct that mistake, to wit: I have made two propositions respecting the mare spoken of in said letter. The first was, that I would give the mare through the winter to one of my friends, and send a girl or an old woman to them to be their companion during the winter and to feed cattle; and when a man would be needed to cut wood or to come with a horse, when somewhat would be carried in a wagon, he might be hired.

This proposition enraged them very much, and I was particularly assaulted by Peter's wife, that I have dared to offer that a girl or an old woman should come and do the work which is for boys, for instance, to clean stables. I replied, that I knew respectable women, who when it was needed, cleaned stables, and I myself have done the same. When I saw that they insisted to have a boy and a horse through the winter, I proposed not only to give the colt away to save food, but instead of the large mare which needed much food, I proposed to bring a small horse, which I could get from a friend for exchange with the mare through the winter; because I knew that hay would be consumed by the mare and the cattle and sheep through the winter, and in the spring when we would need two horses for ploughing, we would be compelled to buy hay. And this had been the case, if I had not taken the mare several times at my excursions to friends where I fed it, and if we would not have been hindered by this extraordinary case to commence to plough in the spring, when was time to do so. The hints given in this my correction of the statement, that the letter was an answer to my first proposition, which was an answer to the second, may be considered deeper than here is room to explain; because they contain besides other secrets also solemn warnings to such ladies as are causing manifold expenses for their own ruin.

Regarding omissions in this our report I must remark, that there are omissions, the explanation of which would have needed much room without having kindled much light upon the case, and without having changed the view which is to be taken of it from our report. We intended to give a general view in this conclusion regarding omissions. If with the money received from Eldridge and from other sources, real improvement of the farm for the benefit of the community had been made, and the money in this way applied, the extraordinary case would appear otherwise than it is represented in this respect. What has been bought for money and remained, was the mare which belongs to the development of this mystery, and was bought very cheap, I think, for sixty dollars; a wagon which was clumsy and old when it was bought for a team, and another to carry one or two persons with one horse, was bought also old, I think, for twenty-five dollars. Harness used with the mare, was worn out. Whether the harness for the other horse, when two horses were used, was better or not, I cannot tell, nor how much some smaller pieces



which remained in the stable, did cost. And also a small log cabin has been built by Peter as a shoemaker shop, which remained, because it could not be carried away.

Very small things are here of great consequence ; because the report is for instruction of all nations, showing that with apostates will be a strict account in this and in the future life. But expecting conversion of those who are implicated in this case, we mention many things for a great warning to all nations, all being bound to unite with the Peace-Union sincerely and entirely, if they will be saved. Peter hated physicians ; but when he became sick, he got some medicine, I think rather from some quacks than from a regular physician. His wife mentioned a bill, I think, of eleven dollars, and some from one or two others of small cost, and then came the funeral. Whether these expenses were to be deducted from the shoemaking business, or from the sale of other things, or from money advanced by Eldridge for improvement of the land, others may investigate ; because I have other business, and write only for a solemn warning to this and the future generations.

Somebody has mentioned that he would show, that the Peace-Union land has been improved by Peter. But I think, that it could be much easier shown that, if the mentioned land had been given A. D. 1859 on shares to an industrious farmer who knows how to produce as much as a land can yield, under the proviso to return it A. D. 1864, all pieces which would be used by him to be returned in a good condition, we would have received the shares and then the whole body of land in a good condition. But from Peter and his heirs we receive only a small portion of land in good condition, and the largest portion partly entirely neglected, partly deteriorated by his use, his principal business having been shoemaking. But we do not know, how money received from that and from manifold other sources has been spent. When I was looking at the decayed fences and saw that several thousand new rails would be needed for fences, Peter's daughter said, that they hired, I think, in the winter before my return from Canada, a good rail-splitter, who has split eight thousand rails, and that those rails were in the woods. I went then to find them. But in the direction in which I went, I found about thirty rails. Then she instructed me, that they were in another direction, and that the neighbor who was most familiar with Peter and his family, knew where they were. I asked him then to go with me and show the rails. He went, and we found rails in some places. It would have been troublesome to go around and number them ; but I think that the whole number of rails which we saw, was less than three hundred. I heard that Peter had sold posts, poles for hoops, &c., but I did not hear that he had sold rails which would be needed for the decayed fences. These hints in the conclusion may spread some light on all that has been said in this "extraordinary case."

I have mentioned somewhat regarding the goods of this world, that those who think that they are able to make an exact calculation, might know that they never will be able to show how much the enemies of God and Christ owe to the Peace-Union. All that happened in this "extraordinary case" is typical to what is going on in the world at large. For although they may arrive in their calculations of thousands of millions of dollars as near as possible to the real damage which they have inflicted upon the property of the Peace-Union, they will never be able to make an account of the enormous spiritual damage, which they have inflicted to millions of souls from the time in which our message of peace commenced to be preached as the message sent from Heaven to the inhabitants on earth.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Daniel vii : 27. This is the same as in Revela-

tion xi : 15. "The kingdoms of this world are become the kingdom of our Lord and his Christ." Rev. xi : 15. This is the genuine reading. There will be one kingdom, that is, one government ; this will be the kingdom or the government of our Lord and his Christ. This government will be given to the people of the saints of the Most High. Their presiding elder in the spirit world is Jesus Christ, and they will institute in this external life according to his spirit a true republican government.

I suppose that in this "extraordinary case" after the wonders and signs which have been suggested in the first part of this volume, showing that I came in the capacity of the third angel, (Rev. xiv : 9 to 12,) representing the body of angels or messengers, by whom the worship of the beast and its image will be abolished and the real republic will be introduced, superabundance of unexpected wonders also for those has been disclosed, who are brought in this case before the courts of all governments as representing those who are to be judged everywhere, if they also after the extraordinary warnings which have been given in this volume, remain obstinate sinners against the Holy Ghost, who calls them powerfully : "Come out of Babylon, my people, &c." (Rev. xviii : 4.) All who hear the voice sent from heaven and are ready to do, what the Most High requires, are his people. If Peter's wife and daughter and their complices hear this voice and are ready to do what the spirit of truth requires "to bring forth fruit meet for repentance," they are liberated from the courts of Babylon, and we show them what to do to become useful members of the Peace-Union. And Peter's wife and daughter, who have prepared in this "extraordinary case," against human expectation, most suitable stuff for scrubbing the abominations of many who by no other means would allow to be scrubbed, will, as we expect, comprehend, that by carrying this stuff in the houses of rich people they will be very suitable mediums to move rich ladies, to make the right use of it and to send large means for the elevation of our Peace-Union Hall and for other assistance of our Divine mission. If they and their friends in Racoon Valley should not be able to comprehend the unexpected disclosures made in this extraordinary case, we expect that lawyers in Bloomfield will comprehend them and commence to be teachers and preachers of the new era. This will be the most lucrative office for this and the eternal life, which could be obtained by mortal men.

"Wo unto you, Scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men : for ye neither go in yourselves, neither suffer ye them that are entering to go in. Wo unto you, Scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayer ; therefore ye shall receive the greater damnation. (Matt. xxiii : 13, 14.)

Scribes are teachers of law or lawyers, and a learned writer in England thought that in our time Quakers came nearest to the Pharisees of olden. I would correct him and say, that those speculating Quakers who should have studied our message of peace and moved the Quaker societies to enter into the kingdom of heaven and keep them in bondage, come near to them. Besides these leading Quakers, to whom we have applied in the States and in Canada, to the class of Pharisees belong all those bishops and ministers of all parties and sects, to whom our message of peace has been offered ; but instead of having received and proclaimed it to their congregations, they have kept them in bondage.

Readers, to understand every paragraph, must study it in connection with all that preceded. I have mentioned that I and Peter who has occasioned this extraordinary case, have received at the first annual meeting of the Progressive Friends for our night lodging the Quaker meeting-house in Kennet, Chester county, Pa. Peter having been a good medium for departed Quaker

preachers, they have been allowed to take their refuge to him, and I entered into my inner state to observe the whole spectacle. Doctor Joseph Pletz, Director of Theological Studies and Parson of the Imperial Court in Vienna, was the leader of the prelates who tormented the Quaker preachers. He appeared as a bear and rebuked them severely, that they have been more guilty than he himself, that they have not received our message of peace; because much more has been developed until that time in which I commenced to apply to Quakers, than at the time in which I wrote to him A. D., 1839, and sent the first two of my five German volumes. Besides this many Quakers have been personally visited by me in a land of free speech and free press, but he was in a land in which to proclaim this message at that time would have been dangerous. After having received my first two volumes he had sufficient time to consider that his most urgent duty was to make it known to political and ecclesiastical leaders; but having neglected his most urgent duty, and having deceived political and ecclesiastical heads, he died unexpectedly, I think A. D., 1840. I could write volumes of important spirit manifestations during my trials of Quaker spirits; but I expect that the given hint will suffice in connection with all that has been disclosed on the preceding pages to convert besides others also Quakers to become messengers of peace.

When I was on my travelling in the United States, near the Shakers, I visited them to try their spirits, because amongst different orders of protestant monks and nuns they are particularly remarkable, and I could write volumes of strange experience while I was trying Shaker spirits on eleven Shaker settlements. But here is scarcely space to give a synopsis of the following:

After having received both parts of the "Holy and Sacred Roll sent from God of heaven to the inhabitants on earth," I wrote a treatise on that book, the first part of which was written by the Shaker Philemon Stewart, and in the second many inspired Shakers testify that the "Holy Roll" has been sent from heaven, and relate how they had received testimony. When I came with that treatise to a certain Shaker settlement, I moved the Elders that they have promised to assemble next day the most intelligent amongst them to hear my interpretation of the mysteries concealed in the "Sacred Roll." I asked them for a separate room to write the conclusion to my "Treatise on the Sacred Roll." I wrote and when was bed-time I locked the door of my room, and fell soon into a sound sleep, after having heard the clock strike ten. But then I received a vehement shock as an admonition of a danger. I awoke suddenly, and looking from whence a danger was coming, saw in a distance a very fierce wild cat. While I was closely looking into her face, it was the face of an angry woman ready to attack me; but I saw instantly my guardian next to me, who said: "This is Ann Lee. She will hinder thee to-morrow to explain to the Shakers the Sacred Roll." After that the clock struck eleven. It is against my nature to be awakened soon after having fallen into a sound sleep at bed time, except if I would be violently awakened. Here is no room to report how Ann Lee and the band of her associates have hindered Shakers to hear my explanation of the mysteries of the origin of the Sacred Roll; but these hints, with all that is on the preceding pages of this volume, may suffice to move also the most stubborn sectarians amongst Shakers as well as amongst others to work powerfully with us for the fulfilment of the grandest promises to mankind.

The Mormon Elder, Peter, and his wife and daughter having prepared stuff to this extraordinary case, we must give some hints regarding the departed Joe Smith, the Mormon patriarch, and his operations in the spirit world. We have reported, as readers should recollect, that in the fourth German volume, which appeared A. D., 1841 in the German language and an English translation, we have invited the Mormon patriarch, Joe Smith,

to come to a correspondence with us either personally or by writing. He did not come before but after his departure.

To relate and explain the remarkable circumstances would need more space than we could spare. But the substance is this : Three weeks after he was shot, he possessed a cow, and made her jump high fences and cross a water. One of the most zealous students of my German books and supporters of our mission, while running after the cow, fell into the water and drowned. I was at that time fifty miles from that place on my way to visit it. On the next day after his departure into the spirit world, while I was walking towards that place, and came in the evening shortly before sunset, in a distance about twenty-three miles from that place, to a building which appeared to be a school-house or a church, I was attracted to go to a window and see what it was. - From that window I went to the door and tried at the latch, whether the door was locked or not. It was not locked, and I entered the church, took a seat and was directly entranced. The young George whom I supposed to be in good health, stood before me with a very large congregation of German men and women, and requested me to explain to them the message for Christ's peaceable reign on earth. The more I explained, the greater was their attention, and the greater my joy to have found at length a congregation prepared and ready to receive it. George, at the front of the congregation and next to me, paid as well great attention to my preaching as any other in the congregation. I preached till I was reduced from the spirit-world to the exterior life at day-light of the next following day. Then I walked towards our place, and did not know, whether the young man who requested me to preach to the Germans, was George himself or his guardian angel. I asked then my acquaintances with whom I took breakfast, whether they had heard any thing of sickness or death on our place. Having received a negative answer, I thought, that that spirit was George's guardian angel. But walking from thence towards our place I met with the stage, and the driver stopped and told me that George K—— was drowned, and that his funeral took place at the same hour in which the driver related to me that news. And when I reached our place and received all circumstances under which his departure occurred, I was certain that an inimical spirit was allowed to occasion in the related manner his death in the same township in which the arbitration occurred about the wheel. The young man preaching with word and example our principles, was working most energetically to start there our Peace-Union settlement; but signs have been given in manifold ways that people were not yet prepared to receive our heavenly message. In those circumstances George was called in the spirit world; because in his mortal body was not much work for him, but manifold work in the spirit world after having had studied the five German volumes. A portion of his work may be collected from what happened in the night before his funeral, while I was preaching to the departed Germans, who having been congenial with him have been assembled to prepare for the glorious resurrection and ascension into our sphere. Readers who have comprehended this volume, know that we do not mean the resurrection of the outward corruptible bodies, which is expected by ignoramuses of the life in the inner body. Here is not the proper place to explain the manifold important occupations of our true fellow-laborers after their departure. I give as many hints as possible to arouse readers for a zealous co-operation. But we must descend from our glorified friend George into the lowest region of the spirit world.

The most strange spirit-manifestation occurred exactly a week after George's departure and exactly a month after Joseph Smith's death, in the following manner: At 11 o'clock in the night, on the 30th day of July, 1844, I was furiously attacked by a murderous spirit, and by that attack I

was instantly awakened, and felt that ten fingers of both hands of the assailant were infixed into my neck; but the fingers have produced a sensation as fingers of charcoal. I felt that I must die in two or three minutes, if there was no help, and I cried mightily, calling in my Illyrian-mother tongue my guardian for help. The same moment the inimical spirit was pulled violently from me towards the fire-place. Two men of our company were sleeping in the same room with me, others in the next rooms and up-stairs. All have been awakened by that mighty cry. They heard the voice but did not understand the language and asked what it was. There was no time for explanations, and I cried: "Fire! fire!" to draw the attention to a subject which was to be examined. Some asked: "Where is fire?" I replied: "On the fire-place." The old prophetess and cook cried from her room, that it must be a dream, for three months not having been fire there. That night was very clear. I arose, kindled a candle from that fire and examined what was burning. An artificially made heap of soot was there, and smoke and fire was piercing all around from the centre of that heap. I was as well convinced that that heap has been prepared by an invisible agency, as that the spirit by whom I was attacked for a great instruction to all who will read and hear this, was a most degraded, lewd and lascivious spirit, the same who has brought a week before that event our George into the river.

We agreed in the evening before that attack that I would start next morning before day-light in company with an other for a long journey. And having been moonshine we started, and I said to that man, that we would walk without talking, because I was anxious to receive some information relating to the murderous spirit. But at that time only this has been shown that in due season that horrible assailant would be made known to me.

I was then traveling in several States, but from the 30th of July until the 30th November, 1844, nothing has been disclosed to me in this respect. But in the night of that day, the feast of the apostle Andrew, while I was in Cincinnati with Gen. Rees E. Price, formerly an elder in the Mormon Church, and then a prophet, whose prophesying was neither by him nor by others understood, till they obtain light in our mission on this and thousands of other ancient and modern prophets, while I was with him that night, there came unexpectedly great lightning, thunder and violent shower, and I heard the voice of one of my directors, saying: "The charcoal hand was the hand of the Mormon president Joseph Smith. Go to Nauvoo, and the whole mystery will be disclosed." I started then for Nauvoo, and all that was required for the development of the mysteries of "the latter days' saints" and their hierarchy as the last excrescency of the Papal imperial royal hierarchy, has been handed to me. And I wrote much that is preserved to be made known in due time.

We thought proper to concentrate in this volume as much as sufficient to arouse also materialistic lawyers from their lethargy, to unite in the glorious work of our Divine mission. A long chain of unexpected events is exhibited in this book for a testimony, that we receive in due time, what is needed, that the spirit world is developed, as it must be known for the promised new era. We look from our sphere into the lower and lowest spheres of the departed, who are shown to us in the most suitable expressions of what they are in reality, while those who are in connexion with those spheres, are either materialists or materialistic spiritualists, and the spirits who are with them in communication, appear to them as holy angels. But when those angels are compelled to enter into their real condition, they are found to be such, as for instance, in the first of the last three cases, the Quaker preachers are under the scourge of the beast, the feet of which are as the feet of a bear. (Rev. xiii: 2.) Joseph Pletz, as Professor of Dogmatical Theology, crushed with his feet, what did not agree with the tenets of his church. Those tenets

in deep mysteries, which Bishops and Priests do not understand till they progress and arrive on our ground. Quaker preachers, instead of having pressed and learnt what has been disclosed in our Divine mission, did cast great truths which the church possesses, in the envelope of deep mysteries, and they progressed into materialism. And while we were trying Quaker preachers in the States and in Canada, we found most of them materialists, and their God and his spirit was nothing else but the ætheric fluid. And when rapping spirits commenced to arouse materialists, there were in many Quaker families mediums of spirit manifestations, till the senses and frauds of many spirits became so palpable, that many Quakers turned to the old spirit of George Fox; although his spirits, as well as spirits of his assistants, were as cunning as the spirits which commenced to be manifest through the Fox girls. I do not say, that all Quaker spirits are so low; but those who are inspired for truth, will study this message, and be convinced of our Divine mission, and then preach and act accordingly, and draw the Quaker congregations from the dominion of the spirit world with seven heads and ten horns, and the feet of which are as the feet of a serpent, (Rev. xiii., 1 and 2.) into Christ's peaceable reign, and become excellent members of the Peace-Union. We have no space to write an addition to what we have reported above to be a salutary lesson for Shakers. If they understand our sacred roll, they will go and preach our Message of Peace, and Ann Lee will hear their preaching and will be converted and become a mother, instead of continuing to be so sectarian as a wild cat.

Those who understand this volume, know why the Mormon patriarch was expelled by our directors to show how terrible a whoremaster and murderer he is. Our mission requires to know the spirit world, as it must be made known to nations for the introduction of Christ's peaceable reign. Of all torments which Joe Smith suffers, none was more painful for him than when he was compelled by our masters, not only to approach but also to attack me, and show by doing so what he is in reality, and how he can destroy me for whose destruction he is appointed. To the infernal spirits of his realm the atmosphere which surrounds me, is intolerable. If here would be a man, I would give confessions of damned rascals who appeared as holy angels to their worshippers, but have been exceedingly tormented, when they were compelled to come near me.

I have studied not only many languages of men, but also many languages of spirits, and I have given also in this small volume so many proofs of my knowledge of languages in my correspondence with the spirit world, that serious searchers after truth will need long time to decipher them all, notwithstanding that every simple-minded lover of truth, after having perused this message with due attention, will be fully convinced that the sphere of spirits is whose direction and control the unexpected events took place in that correspondence and connexion which is reported in this volume, is higher than the spheres of spirits of all parties and sects which are in opposition to our Divine mission. Under the direction and control of our sphere, the lower and lowest spheres of the spirit world give testimony to our mission in so innumerable ways, that when political and ecclesiastical rulers and their servants in high offices would not pay attention to divine wisdom, which has been developed in higher spheres and made manifest in my former publications, our directors have chosen the foolish things of the world to confound the wise, and the weak things of the world to confound things which are mighty, and base things of the world and things which are despised and accounted to be worthless, to bring to nothing things which are regarded to be of great value. High and low spirits, who are anxious to hear and receive our only message, may reach us. There are languages of impression from the soles of my feet to the top of my head, which I understand by the part of my

body which they are able to reach, and the sensation which their magnetic fluid produces.

We must preach to each sphere of spirits according to their capacity. And whereas the largest portion of mankind are in a very low condition of spiritual life, our directors selected Peter, his wife and daughter, running in that condition, to become great exhorters in this "extraordinary case." We knew all three to be strong mediums, inspired and directed from the sphere which has been developed in this volume. "Here is the patience of the saints!" (Rev. xiv. 12.) We had to work patiently, till all has been developed for extraordinary exhortations not only to Peter's wife and daughter, and all their accomplices for the ruin of our Peace-Union, but for exhortations to all who are implicated in parties and sects which are opposed to our mission, to be truly converted from the idols whom they have worshipped, to the Prince of Peace who calls them.

When we will be convinced that they will be truly converted, we will receive them in our Peace-Union, and give to Peter's wife and daughter such occupations by which they will indemnify our community and become themselves truly happy and draw also Peter into the same happiness. We are ready to receive not only them when they are truly converted, but also those who are in this case more guilty than they themselves; I mean those who have great influence in our neighborhood, and instead of having studied our publications and preached our message of peace, have encouraged the poor women in their pernicious course, and drawn them into perdition.

You, lawyers of Bloomfield, and particularly you, honorable gentleman who have undertaken to be our lawyer to recover the property which has been robbed from the Peace-Union, and which is a type of the enormous property which nations have destroyed and are destroying on account of their apostasy from the true christian principles, and you whose letter appeared in this volume, written to your client, the principal of those women who have conspired to destroy our Peace-Union, you both have received in this book superabundance of testimony, which the deeper you will study, the more you will be convinced that to be qualified to be attorneys in this "extraordinary case," you must comprehend this book as far as it may be comprehended by intelligent students, without supplements which we are able to give, but not in this book, in which, besides lawyers and editors of newspapers, clergymen of all parties and sects should be moved for co-operation to establish Christ's peaceable reign. But if you, lawyers, comprehend this book, you will arrive on our ground and labor with us for the conversion of those who are implicated in this case against our Peace-Union, as well as of those who are typified by them. But, if you will protect the ungodly, by this protection you will attract your own and the ruin of your clients.

This "extraordinary case," is a specimen of what generally occurs. The ignorance of lawyers and courts regarding the inner life of men and the spirit world, has produced the calamities of our age, which astonish also those who have not yet penetrated into the inner life of man. But no lawyer would remain in the existing state of things, if he would know what he must know to fulfil his most urgent duty, and assist by his profession all other professions to draw mankind into the promised peaceable reign of Christ. As long as professions will not be united to suppress crime and support virtue, nations will reap the fruits of their disobedience to the laws of the Most High.

Those who have not penetrated into the spirit of this book, will perhaps ask: Should the profession of lawyers be abolished? As long as Babylon exists, this profession is required. But the most urgent duty of lawyers is, to come upon our ground and to apply all means within their reach to draw people out of Babylon. They will object that with such proceedings their trade would not secure their living. But if they understand this book, they

know that the more the trade which leads themselves and their clients into perdition, will be diminished, the larger will be the most excellent trade, which will bring for them and their clients abundance of provisions for this life, and eternal bliss after their departure. When lawyers will be united with the Peace-Union, their voice from heaven will be powerful: "Come out of Babylon, my people," &c. (Rev. xviii. 4.) And they will become the executors of divine judgments against the obdurate sinners, when they will not hear the voice from heaven.

"Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she has filled, fill to her double," &c. (Rev. xviii. 6, 7.) Instead of having extolled that voice and drawn people out of Babylon, they supported the "Mystery, Babylon the Great, the mother of harlots and abominations," (Rev. xvii. 5,) they supported not only the mother but also her daughters. And the incredible destruction of human life and property was the consequence. But we expect that the terrible scourge will be used by those who will study this book, to awaken many from their lethargy, that they will learn how divine goodness had prepared the means for the introduction of the promised universal republic of truth and righteousness.

Two lawyers have given opportunity to address all lawyers, that none might wait but all might be united to proclaim powerfully that men should come out of the existing Babylon, confusion and delusion, with which all political and ecclesiastical parties and sects are infected, and to unite in our mission for the accomplishment of the grand promise. Lawyers, who will comprehend this book, will testify that political and ecclesiastical officers, if they will extract the country out of the abyss of misery, must understand it and be elevated upon our ground of the great true republican and true christian union. A portion of this book having been printed before, and the rest after the 4th day of July, 1864, I was all that day in my retirement, a garret in the most populous part of Philadelphia, meditating how a powerful assistance to the suffering and bleeding humanity could be given, "while my ears were filled with explosions of crackers and thunders of guns, and my nostrils with the most disagreeable smell of gun-powder." I was in a similar situation as on the 4th of July in the year 1859, while my book "Secret Enemies of true Republicanism" was in print, as we have reported somewhere in this volume, in reference to the 88th page of said book.

This year on the 4th of this month, (July,) I was directed to give to the citizens of the United States the following advice, by which, if it will be received and put in practice, parties and sects will be wonderfully abolished and the country liberated from the ruin into which it has been plunged. Those who after a careful perusal of this book will be convinced of our divine mission for the introduction of Christ's peaceable reign, will be by that same conviction inspired for co-operation with us or will be in the same mission with us, ready to do, what in accordance with divine will, would be most suitable for the accomplishment of the object. In those circumstances, if they have any influence upon any of the candidates for Presidency or Vice-Presidency at the next election, or upon any of those who expect that if their candidate would be elected, they would obtain a high office, they will write directly to that man confessing their conviction and testifying the necessity for the candidates and their most powerful supporters to study without delay this book, which if they will understand, they will accept the proposition of the writer, which is as follows:

If all these men, or some of them, desire to meet with me in a retired place, for instance in a vacant seminary or other vacant building, to study with me what those must understand who are anxious to extract the country from the abyss of misery into which it is immersed, I am ready to meet



with them and give them all possible assistance. If they learn, by studying this book, our divine mission and superabundance of evidence testifying it, they will confess this publicly, and that nothing could be more beneficial than to accept our proposition. And the candidate who will be the first in confessing this will name also the building in which we should meet, I would say on the first day of September next. Until that time candidates and their strongest supporters could arrange all matters so that on the first day of September next those who would be best disposed for deliverance of this country from their misery, would meet for studying the one thing needful. And within two weeks they would become so enlightened and fortified that each of them would know for which office he would be amongst the assembled most qualified. And all would agree and make known to the nation. And the nation would comprehend that Christ and his Congress were ruling, and they would agree to commence the new era, and their candidates would become the first apostles in establishing it. And all would vote for them who would prefer to have Christ than the dragon for their master. If my mission is superabundantly testified, this proposal is the best of all proposals which ever have been given to any nation to extract them from ruin.

*Close connection of Lawyers and Clergymen similar to that of Scribes and Pharisees of olden.*

In our mission when, according to heavenly wisdom an extraordinary testimony is again to be given, Christ's invisible agents prepare all circumstances so that when we give light upon the subject the most materialistic atheist, if he becomes sensible, may comprehend the operation of our heavenly agents. You know that the first part of this book has been long time ago prepared. And on the 5th day of the last month, (June, 1864,) I wrote much to close the second part. And then came the message that money will be sent in a few days for printing it; but it has not been sent. Then a messenger had to go in another direction several hundred miles to get it. And then the printing commenced against our expectation. An order was given to strike off some copies of the title page, the preliminary remarks and some addition of an N. B., for a circular. "In vigilia apostolorum Petri et Pauli," or on the eve of those apostles, I have received the proof-sheets of that circular, and then on Peter's feast the composition of the work continued, and yesterday, July 9th, 1864, I wrote to the printer requesting to send the proof-sheets of the whole manuscript which was in his possession, because I supposed that it would be set in type yesterday; but I did not suppose that much space of the sixth form would remain. But after having received yesterday the proof-sheets I was surprised when I saw that more than a half of the sixteen pages of the sixth form remained vacant. The last paragraph of those proof-sheets commences: "We must preach to each sphere of spirits," &c. It contains twelve lines and ends: "to be truly converted from the idols whom they have worshipped to the prince of peace who calls them."

The 88th page of the often quoted book: "Secret Enemies of true Republicanism," as readers should recollect, begins with the "third treatise," which is headed: "The war in Europe, its remote and recent causes," &c. The beast itself is the eighth king in (Rev. xvii. 2.) This is a hint to decipher according to our spirit language why our heavenly agents were pleased to set in type on the 88th page of that book the prophecy which I wrote on the 4th of July, 1859, and why on that same page of this volume they were pleased to set in type yesterday the remarkable paragraph of twelve lines, the commencement and the end of which I repeated here for your peculiar consideration, and I suppose that to-morrow they will finish the composition of this book, manuscript for which I am writing on this Sunday, July 10th, 1864.

And you, lawyers, should reflect particularly on all that is written on the 88th page of this book

On the 9th of July, 1850, at 5 o'clock, A. M., I have received order by a heavenly agent to write to the Congress and show that President Taylor had neglected to fulfil his highest duty and had deserved the severest punishment. I wrote according to the heavenly commission, and then I was seeking a man who would have a peculiar friend in the Congress, endowed by Christ's spirit and strength to read that document in the House and provide for its reading in the Senate. Not having found on the 9th I went on the 10th to a Free Soil minister in Cleveland, Ohio, where I have received the commission to write that document. The minister was not at home but was expected to come soon. He came with the message on this same 10th of July, 1850, on which I direct the attention of readers to that message, that Taylor died at 10 o'clock, P. M., of the previous day. After having received that news I understood that I wrote not for the Congress of Washington, but for the Congress in which Christ presides, and that the same messenger who has brought the commission to write, has copied my writing and shown it to President Taylor after his departure and prepared the spirit manifestations, which are reported on the 38th and 39th pages of the often quoted book for a peculiar warning to all Monarchs, Presidents, and to all others. But on the 36th page is reported that I have sent to Zachariah Taylor documents which are specified on that page, and by which he should have been moved to send Latin scholars to the Latin Convention, which we have appointed, A. D., 1849, in the city of New York. I copy the following words from the quoted page: "We have warned him most solemnly, that he as the twelfth President, should not be a traitor of the republican cause, as Judas Iscariot was a traitor of Christ's cause.

In that convention we have offered to show, that Christ's peaceable reign will be a true republic, and that we have the credentials to establish it, and that political and ecclesiastical rulers are in duty bound to co-operate for its introduction. I offered to read what I had to say, and required that those who would undertake to try to refute it, had to do also in writing, and I would add my remarks, and the whole would be published in Latin and in translations for all political and ecclesiastical governments. If President Taylor had published my address to him, as I urged him to do, and had sent Latin scholars to the appointed convention, Roman Catholic bishops had been compelled either to attend it or to send delegates to it. But President Taylor remained obstinate and would not make use of that occasion, neither of our exhortations, by which we have shown afterwards, what he had to do to open the way to the true republican cause or to Christ's peaceable reign, and his dead body in the White House of Washington did astonish citizens of the United States on this same day, fourteen years ago, on which I am writing this, to be set in type to-morrow. And the commencement of the 88th page, or the last part of what was set in type yesterday, or on the 14th anniversary of his death, moved me, to exhort particularly lawyers and all others who read it, to show to all who are anxious to obtain a high office, the necessity to understand what is disclosed in our mission for peace of nations, and therefore to accept our offer made above to the candidates for the highest offices.

Having received much more space than we expected to fill this form with manuscript, we wish many so important points to mention, that each of them would need much more space than is left in this form. Peter and his family have occasioned this extraordinary case, and at our last preparations to print this volume, the great Potomac army was approaching Petersburg in Virginia, and while this volume was set in type in the Octava of St. Peter, great war operations were going on at Petersburg. The 4th of July is the 6th day

of the Octava of St. Peter, and so great a feast, that if Protestants would be so accustomed to the octava as Roman Catholics are, the feast of the Declaration of the American Independence would have also its octava. And yesterday was the anniversary of President Taylor's death, or the 6th day of the Octava of the American Independence celebration, the day on which I looked at the end of the manuscript which has been prepared for this book and set in type, and I discovered admirable connexions of political and ecclesiastical mysteries, which political and ecclesiastical heads should at length begin to understand as far as would be sufficient to be powerfully inspired for co-operation with us. To-morrow is the Octava or the last day of the feast of the Declaration of the American Independence, and, as we suppose, the last day of the composition of this book, by which, as we expect, nations will be enlightened to co-operate with us for their real independence from the powers of darkness, by which how terribly they are subjugated, they will learn the better, the deeper they will penetrate into the true sense of this book.

By the given hints you see the connexion of the Scribes with the Pharisees, of the lawyers with clergymen, of Peter with the Declaration of the Independence, of the Papal Imperial Royal Monarchy with the Republic of the United States: all these governments being prophetic to what is to come. "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with the fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter, iii, 9, 10 and 13. It would be of no consequence, nor would be in this volume the proper place, also in the case that we would publish a much larger volume, to investigate how far the prophet Peter did understand the figurative language of the quoted prophecy, for the fulfillment of which is already great noise on the battle-fields; but much greater noise should be made without delay by nations towards our message of peace; and lawyers and clergymen should be the strongest operators to put them in motion for the abolition of the old heavens and the old earth, the old rotten ecclesiastical and political institutions, which will be abolished, on account that they could not bring better fruits than such as are manifest, and to introduce the new heaven and the new earth, or Christ's peaceable reign, the true republic of righteousness.

In the great mission to accomplish the grandest promise, we say the same to clergymen, what we have said to lawyers, that by the exchange of their present work which has produced so horrid fruits, they will lose nothing but gain all; they will exchange death with life; and instead of the curse of this and the future generations, they will reap the blessings which will remain with them in all eternity. If you who are younger than I am, follow my example, you will feel so happy as I feel, when you will have a large treasury of real goods to carry them into the spirit world. You can acquire them much easier than I did. I had first to prepare the fields and sow till the harvest came, from which you may gather in the easiest manner superabundance of fruits.

During my mission, whenever there was war in Europe, there occurred in connexion with my charge such events corresponding to the events in Europe, that they occasioned solemn warnings, which were not regarded. At length came the greatest destruction in the States of North America, which, as we hope, will soon stir the American nation to turn towards our message of peace. I used on the preceding pages particularly the book: "Secret Enemies of True Republicanism," and at the close we will make a little use

of our pamphlet, entitled: "Pneumatology! Signs of the Times! A Great Debate!" Baltimore, 1854.

Newspapers are crowded with testimony of solemn warning. Three days before the arrival of money for printing this volume, I read in a daily newspaper of this city of Philadelphia that "McCloskey, Bishop of Albany, became Archbishop of New York, and Bishop Spaulding, of Kentucky, Archbishop of Baltimore; both are Americans," &c. We expect that Americans will at length arrive to maturity to be qualified to judge, whether our mission is from Christ or from the dragon, and that the two named Archbishops will not imitate the example of their predecessors. I have mentioned above, that to President Taylor we have shown, that his most urgent duty was to send Latin scholars to our convention which was appointed A. D. 1849 in the city of New York. It was appointed in Latin, because I have prepared Latin manuscript to be examined in the convention, and all what bishops or their deputies would be able to object, to give me in writing to be added to my manuscript with my remarks and published, and sent to the Pope of Rome, his cardinals and bishops in all quarters of the globe. On this account I wrote manuscript in Latin and made the appointment known in some newspapers before bishops met that year in their Synod in Baltimore, and before the beginning of their Synod I wrote a lengthy Latin letter to the Archbishop of Baltimore and sent it with copies of what I have published in English newspapers regarding the appointment of the Latin convention, and obligated most solemnly the Archbishop to read my Latin epistle to the bishops who met in the Synod.

Our convention was so appointed that those who came to the synod in Baltimore could attend it. And after the return of Bishop John Hughes from the synod in Baltimore, I wrote to him, showing that if all other Bishops should neglect to do what was their most urgent duty, he as Bishop of the city in which the convention was appointed, was most solemnly bound to attend the convention, and to bring with him his theologians to examine what to examine every one is bound who has opportunity to do so.

Whether Roman Catholic Bishops or those Protestant clergymen who claimed to be Latin scholars, and have been also invited to attend that convention, and President Taylor, to whom we have shown his most pressing duty to send Latin scholars to that convention, were most guilty that they have neglected to fulfil this their weightiest duty, is a question which I would answer with some explanation if we would have room for it. That was the most favorable time for President Taylor to open a great door for the circulation of the true republican principles and pacification of nations.

Bishop Hughes was not the principal man whom among the American bishops we have endeavoured to bring in motion, that by his instrumentality the whole Papal hierarchy had been moved for co-operation with us to establish Christ's peaceable reign; but Francis Patrick Kenrick, while he was yet Bishop in Philadelphia, has been shown to us as the man by whom all bishops in America should have been moved for co-operation in our great mission. When I came, A. D. 1838, the first time to this city of Philadelphia, and the German priest assured me that Bishop Kenrick understood German and read German books, I would move him with my first German volume, which appeared at that time, for co-operation with us. But the spirit has shown in an unexpected manner that there was not yet time to begin with him. Also during the print of my second German volume in this city, while Bishop Kenrick was printing his Latin Theology, which became then a standard for the American clergy, was not yet time to stir him up. But after having published the third volume in the city of New York, and in that volume has been shown that the "Memorable Events"

which have been reported in the first and second volumes, did occur for the fulfilment of prophecies, and signs and wonders became more and more visible after the publication of that volume, and then, after a long journey, I wrote in October, 1840, a lengthy Latin letter to Bishop Kenrick in Philadelphia, showing that his highest duty was to study my three German volumes; that he by no means could be excused if he would neglect this his highest duty, he having been at that time the only bishop in the States of whom I heard that he read German books, (Bishop Rese, of Detroit, having been at that time in the Inquisition of Rome,) and his Latin Theology having acquired great celebrity. But I assured him that eighteen years before that time I was on the same platform on which I found Bishop Kenrick in his Latin Theology; my Heavenly Master, however, led me gradually from that platform, and has brought me upon the platform which has been prophesied, and upon which the Papal Imperial Royal Hierachy must be drawn for Christ's peaceable reign on earth.

Not having received any answer, when I came then myself to Philadelphia, I visited Bishop Kenrick, but in this form, in which we will close this book, is no room to report the memorable events which occurred at that, my personal visit, as well as afterwards, when I have sent messengers to him with my fourth and fifth German volumes. But he was pleased to remain in his stagnation in which is no salvation, when a messenger appears with such testimonies as I appeared to all churches which are drawn into the abyss of destruction, while we are endeavoring to liberate them from the abyss of misery.

I quoted above a pamphlet which contains eight important documents, which were occasioned while I was trying spirits on my journey to Washington city, to wit: I have sent at the beginning of the year 1854 copies of a pamphlet, with many sheets of written disclosures of the mysteries which without our interpretation could not be observed in the pamphlet, to President Pierce, to the speakers in the Senate and in the House, and to many others in the Cabinet and in the Congress. But although our writings contained most solemn warnings and most evident testimonies that those warnings came from the highest sphere of heavenly agents with whom mortal men may communicate, the Representatives of the United States did not pay attention to our warnings. Then I determined to visit myself the heads in Washington, but to stop in some places on my way to that city.

On that my journey when I arrived in May, 1854, on a Saturday in Philadelphia, I saw in the Ledger, amongst the advertisements for the next Sunday, a "Discussion on Man's Immortality," for the "Sunday Institute," which was an association of stubborn materialists, not inclined to investigation, but to repulsion of all that did not suit their materialistic stagnation. I had at my former visits of this city, opportunity to address that perverted generation, and when at that my arrival, the quoted "Discussion" was announced, I wrote what we know positively about the departed, and offered for "Discussion" at suitable hours, but the whole discussion to be conducted in writing, and sufficient time to each party to be allowed to prepare their reply to the treatise of the opposition; the discussion to be continued till manuscript for a volume of three hundred pages in octavo would be ready for print, and then to be published. I expected to stir up the public mind to investigate in that manner our Divine mission for introducing the new era. But the "Sunday Institute" did not accept my "Offer of the Debate." Then I applied to a Doctor of Divinity who was famous as a debater, and who advertised in the same number of the Ledger his preaching in a church far from his residence, but very near to Peter's residence, who became famous in this "extraordinary case." That doctor perhaps never before preached in that church, and I was attracted to go and hear him. And the next follow-

I wrote my "Offer of the Debate" for him with me. From the 8th to the 10th page of said pamphlet is my document directed to him, and dated May 29, 1854. I quote the following passage from that document. Speaking of the Lord while he may be found, call ye upon Him while He is near, 'Isaiah, chapter 55th, verse 6th, was your text yesterday night, and is also my text this morning: 'Seek ye, doctors of divinity and bishops and ministers of all sects, the Lord while he may be found, call ye upon Him while He is near.' If you despise to learn my message of peace which shall be made manifest in our debate, you do not know the Lord, nor are you ready to seek Him while He may be found, because He is near offering to you by my instrumentality, a debate, in which you should learn what you do know for the salvation of nations; 'the Leader and the Commander to the people,' spoken of in the 4th verse of the same chapter in close connexion with our text, is hidden to you till He shall be made manifest in our debate."

The document to the "Sunday Institute," in which I have given the terms of the debate, and the rules according to which it was to be conducted, the document directed to him, from which I quoted the passage, have been carried to the doctor by Peter. But the doctor had no inclination to accept our debate. But signs were given which contained great warning, I wrote a third document directed "To the Clergymen of Philadelphia particular, and to the Citizens of the United States in general." I copy the following passage:

Mockers and scoffers of what clergymen and others should know respecting the spirit-world have deluded people, that they did not pay attention to my message while I was inviting them to examine it, and to learn how to live, without fighting, all men free from monarchs and other tyrants of the earth of every race, and establish peace amongst all nations without need of any fighting; but, on the contrary, the more there is fighting, the more tyranny and bloodshed amongst nations." Those who have not yet penetrated so far into the depth of this volume, as to be convinced of the great truth, that peace may be established on the whole globe and maintained through ages of ages, without need of any soldier, should study it again and so often, till they will be fully convinced of it. In that document, dated Philadelphia, June 1, 1854, several signs are mentioned, which have been given since I have offered my debate first to the "Sunday Institute," and portended the dreadful destruction of human life and property, most prominent in the existing civil war; and the most prominent prophetic sign is reported in that document as follows: "Yesterday, May 31, 1854, shortly after my having seen the statue at the centre of the cross of the Sixth and Christian streets (in Philadelphia,) which pit was prepared by divines who refuse to learn my message of peace, it happened of what there are long reports this day in newspapers with inscriptions like this, 'Terrible disaster at Wilmington, Delaware. Explosion of powder May 31, shortly before 11 o'clock, A. M.' It took place 'when the last of the three large teams of powder was immediately sent out of Bishop Lee's elegant residence.' The Bishop and family were at that time in the church. The three wagons that exploded before his house contained 11,250 pound of powder, which was carried for the Turks, who and their allies were at that time in war with Russia. Lee was one of those members of the church of England, whom I have long before that explosion exhorted and exhorted to study our message of peace, but did not regard our exhortations. Clergymen of Philadelphia were so fastened in their parties and sects, that I could not reach them, and started for Wilmington, state of Delaware, and wrote "on the Festival of Pentecost, June 4, 1854," the re-

markable epistle to the Right Rev. Bishop Lee, which appeared in said pamphlet from the 14th to the 21st page; but he was by the great shock so confounded that when I visited him and offered said document to study, he was not capable to do so.

While I was on the feast of Pentecost writing said long epistles, Irishmen were fighting with Americans in Brooklyn, N. Y. Then I started from Wilmington for Baltimore, and wrote the epistle, dated "Baltimore, June 8, 1854" to the Metropolitan Archbishop of Baltimore. Most readers know that Bishop Kenrick was promoted by the Pope from the diocese of Philadelphia to Arch-diocese of Baltimore. I wrote to move him that after the refusal Protestant professed materialists and clergymen to accept the offered debate and his clergy might accept it; because that debate would give them the best opportunity to examine our mission. My epistle to him runs from the 21st to the 28th page of said pamphlet. And then follow in that pamphlet my documents written in Washington city, and contain the wonders and signs which my Lord who came to Washington as a thief, (Rev. xvi.) has given there, although the president and the congressmen were so blind that they could see nothing of them. The president was enchanted by a man from New Hampshire, that he thought he could not read within three weeks my three sheets which I handed him to read; because we have read on the next following day in newspapers, that he and some others started Old Point Comfort with that lady, who came to pay a visit to his wife. On this account I wrote, after my return from Washington to Baltimore, and after arrangements have been made in that city for a debate, "A public letter to Franklin Pierce, President of the United States." It is dated "Baltimore August 1, 1854," and runs in our pamphlet from page 40 to 48.

The eight documents are named in said pamphlet the eight articles, the eighth of which is my "public letter" to president Pierce. When I came to Washington, I found President Pierce, as well as others whose spirits were tried, in the belly of the beast, which itself is the eighth king, (Rev. xv. 11.) After my return to Baltimore I found an "association for free investigation." The staunchest materialists were mixed with the most stubborn Bible Christians, that is, great ignoramuses of what is required for a profitable study of the Bible. After two preparatory addresses I offered them to debate with the same conditions which I proposed in my first article to the "Sunday Institute," of Philadelphia. All men remained silent. At length a woman belonging to that association, arose and demonstrated, that they were bound to accept it. And while they were expecting from political and ecclesiastical heads assistance to refute any point with which they would be pleased, they accepted the debate. Then an assistant was brought, my directors, who has published the pamphlet containing the eight articles. The fifth of those articles, or my epistle to Archbishop Kenrick, of Baltimore, was set in type on the first day of August, 1854, while I was writing the 8th article, or my "public letter to President Pierce." But before the beginning of our debate the bull of the supernumerary pope, Pius IX arrived, calling bishops to Rome to assist the pope in the formation of the immaculate conception of Mary. That bull is also dated August 1, 1854. And Bishop Kenrick and his colleagues in America thought, that they must obey their master in Rome, rather than Christ who has called them by virtue of our mission in manifold ways to unite with us for establishing his peaceful reign of the universal republic of truth and righteousness. I expect that we have concentrated enough in this volume, to draw besides others also successors of the dead Archbishops of New York and Baltimore on our true Republican or true Christian ground. Amen.

[Termination of Composition, on the 11th July, 1864.]





Having promised, on the title page, "further information" in reference to the agent for this volume, in this city, we copy his card:

"DR. S. M. LANDIS, *Practising Electro-Hygieio-Psychological Physician, Surgeon and Lecturer. Medical Offices and Operative and Physiological Instruction Rooms, No. 1312 CHESTNUT STREET, PHILADELPHIA.* His consultation hours, (except Sunday,) from 9½ A. M. to 12 M., and after other hours. When in vicinity, call and engage hours to suit yourself. Diseases positively and permanently cured by natural healing powers, with medicine. Female ills a speciality. Phrenological examinations made including the very best Medical or Hygienic advice."

He is also "Pastor of the First Progressive Christian Church, of Philadelphia, preaching every Sunday evening at 7½ o'clock, S. W. cor. Thirteenth street and Girard avenue."

By having consented to our request to be agent we expect that he study this book and penetrate so deep into its sense and its spirit, as to come with us a messenger, testifying our divine mission and arousing, besides others, particularly "pastors" and editors of Newspapers, to become worthy fellow-laborers for the fulfilment of the grandest promises to mankind. We will give in due time an exact report of what will be done, towards mission after the publication of this volume.

A circular issued at the beginning of the print of this book. It contains the title page and the "preliminary remarks," with the following N. "Those who will receive this circular are requested to collect subscription money, and direct it to Dr. Landis, as above; \$15 for 50 copies, which be sent when money is received, by express, under the direction which will please to give correctly; and for \$1, two copies of the volume will be sent by mail. In this case postage must be prepaid by us. Single copies may be obtained at Dr. Landis' office for 40 cents each. Not seeking other interest except the welfare of our fellow men, matters have at length arrived to such a maturity that we expect many fellow-laborers, and whom editors are particularly requested to publish this circular.

Your sincere brother,

ANDREW B. SMOLNIKAR

If all copies of this small edition would be directly sold for the same number of dollars and cents in gold or silver money, the amount would not exceed much the travelling and printing expenses, which I and my assistants temporal things had during the necessary preparations since we have left Peace-Union, till we receive copies of the volume, which will be partly partly sent or handed to those from whom we do not expect direct compensation. We need many persons who afford what is required for scattering heavenly message amongst all nations. Those who comprehend this time will collect means for what we need. They will collect without regard as many subscribers as they are able to reach, for the periodical spoken in this volume.

Those who know how to appreciate our labor, may send according to ability and good will some donation for assisting Smolnikar's printing travelling expenses. What will be sent for this purpose, you will please send to Dr. Landis, and send also direction to him, to be sent to me, if wish to come in direct correspondence with me, in the supposition to energetically in the cause of our great mission; because I intend to visit several States, and publish there the first number of our periodical, where will find the best support to do so. And this we will make known in newspapers, and give our direction, under which we expect to receive large subscription lists for our periodical.

Your sincere brother and humble servant,

ANDREW B. SMOLNIKAR.







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